NYPL RESEARCH LIBRARIES
3 3433 07955942 7

Christ the Apocalypse

James Cooke Seymour

☆Publishers' Weekly
6, Oct. 03

(Seymour)

Christ the Apocalypse

BY

THE REV. JAMES COOKE SEYMOUR

Author of "The Gifts of the Royal Family; or, Systematic Christian Beneficence" (Prize Essay); "Voices from the Throne; or, God's Calls to Faith and Obedience," etc.

CINCINNATI: JENNINGS & PYE
NEW YORK: EATON & MAINS

THE NEW YORK
PUBLIC LIBRARY
294127
ASTOR, LENOX AND
TILDEN FOUNDATIONS.
1903

COPYRIGHT, 1902 BY
JENNINGS & PYE

CONTENTS

Section I.

THE FOUNDATION

CHAPTER		PAGE
I.	The Historic Christ—The Divine Christ,	7
II.	Scripture,	11
III.	Christ the Apocalypse of God's Existence and Character,	15
		25
IV.	Creation,	31
V.	Man,	37
VI.	Christ the Apocalypse of Providence,	

Section II.

GRACE

I.	Christ the Apocalypse of Sin,	47
II.	Redemption,	52
III.	Old Testament History,	61
IV.	Old Testament Prophecy,	64
V.	Sacrifices,	69
VI.	The Holy Spirit,	81
VII.	Faith,	85
VIII.	The Soul's Renewal,	108
IX.	The Christ-Life,	112
X.	Christian Diversity,	120
XI.	Prayer,	128

Contents

Section III.

PROBLEMS

CHAPTER		PAGE
I.	War,	139
II.	Labor and Capital,	145
III.	Wealth and its Uses,	150
IV.	Law of Giving,	163
V.	Patriotism,	173
VI.	Modern Renaissance,	182
VII.	Literature and the Press,	190
VIII.	Education,	201
IX.	Science and Religion,	220
X.	Human Religion and Divine,	222
XI.	Sociability,	226
XII.	Service,	234
XIII.	Self-Sacrifice,	240
XIV.	Moral Reform,	247
XV.	The Church,	257
XVI.	The Sabbath,	279
XVII.	Woman,	285

Section IV.

THE FUTURE

I.	The World's Outlook,	317
II.	Judgment,	334
III.	Sin's Last Evolution,	341
IV.	Above,	344

SECTION I

The Foundation

CHAPTER I

THE HISTORIC CHRIST—THE DIVINE CHRIST

IT is an easy thing to believe that the historic Christ existed; it is utterly impossible for any sane mind to believe that he never did. The monumental facts proving that Jesus Christ lived on the earth are as solid as the pyramids of Egypt and as numerous as the stars of heaven.

To believe that Christ never existed is to turn nineteen centuries of history into chaos. No infidel can write a letter to his friend but the first touch of his pen admits that Jesus was born in Bethlehem. The chief relation that five hundred millions of civilized men hold to the other thousand millions of the race is based almost wholly on this great historic fact. In all the sweep of scientific and historic investigation no fact has ever been more fully and satisfactorily demonstrated, and few, if any, so much so as this. Nine-

teen hundred years of ever-gathering proof can no more be swept away than you can sweep the sun from the heaven by closing your eyelids. The march of time has been set by the sentinel-star of Bethlehem's Babe, and the world's history must forever go on in cycles of the Christian era.

Theories, speculations, philosophies, are strewn in multitudes all along the shores of time, and many unborn ones will yet be wrecked upon its strand; but here is a fact towering like an Alpine mountain, which nothing can overturn or diminish or disturb, rooted in the very heart of earth, and whose top reaches unto heaven.

The real Divinity of Jesus Christ is as much a fact as that he ever existed on earth. It is as certain that Christ was Divine as that he could not lie. To believe that Jesus Christ was not Divine is to believe that he is an awful deceiver of men. His whole career on earth was one continued declaration of his Divine character and mission. He thought it no robbery to be equal with God. He spake with authority—the authority of God—and not as the scribes. This Divine claim is the most striking feature in all his teachings, miracles, prophecies, promises, threatenings,

sufferings. It was made and reiterated in the strongest and most unmistakable terms in every conceivable form and on all sorts of occasions.

Every attribute of the Godhead that we know of he professed to exercise over devils and men, earth and sky, sea and land, disease and death, past, present, and future, judgment and mercy, heaven and hell, time and eternity. He constantly accepted a worship due only to God and a language that could properly only be applied to God. It was this claim that enraged the Jews, "Thou, being a man, makest thyself God;" and for that they put him to death. If all the lofty pretensions of men in all ages of the world were gathered into one, it would be a small matter indeed compared with what Christ claimed for himself. The ambition of millions of earth's most ambitious sons were as nothing to the ambition of this Son of Mary. Christ's claims and plans and commands tower in absolutely infinite altitude beyond the wildest dreams of human fancy.

If Jesus was not a Divine Being, if he was not properly God, then all these tremendous claims are tremendous falsehoods; are, in fact, tremendous blasphemies too terrible and too

execrable for the human tongue to describe or the human mind adequately to conceive of. If Jesus be not God, then he was an impostor far beyond all the impostors this world has ever seen together. Whether Jesus Christ was truly Divine or a liar infinitely surpassing the father of lies himself—and there is really no standing ground between these alternatives—sixty generations of men have found no difficulty in deciding. The latter is too horrible, too impossible, for the humand mind to believe for a moment; the former is the only one left for it to believe at all.

CHAPTER II

SCRIPTURE

WHAT the Divine Man Jesus Christ says must be true, for it is simply God speaking to men. Christ's attitude towards the Old Testament is the only right attitude we can take towards the Old Testament. What was Christ's attitude towards the Old Testament? It was one of fearless investigation. "Search the Scriptures," he said. That meant thorough exploration on all lines open to human intelligence, industry, and earnest quest of truth. Christ explored the Old Testament in that way himself. If Higher Criticism means the freest possible study of the Old Testament as to its authenticity, authority, subject matter, supreme purposes, ultimate end, then Christ was the highest of all Higher Critics. Certainly, let men search the Old Testament Scriptures down to the foundation, all the way up through every atom of its struc-

ture, to the very top-stone. It will be all the better for the Old Testament, and it will be all the better for the men who search these Holy Scriptures, for they will find throughout that "they are they that testify of Jesus."

Christ was no destructive critic. He came not to destroy the law or the prophets, but to fulfill. Christ's criticism destroyed not a particle of Old Testament truth or Old Testament authority, but expanded and expounded and emphasized both to the glory of God and the good of mankind. Honest criticism will always do the same. And yet Christ was the most destructive of all Old Testament critics. He annihilated without mercy all merely human interpretations and additions and traditional falsities superimposed on the Old Testament—everything that was "teaching for doctrines the commandments of men," and of which there was much in his day.

Abundant examples of all kinds of human interference with the Scriptures of truth Christ has left us, and he has shown us how to deal with each and every one of them. Christ's loyalty to the Old Testament was supreme. It was to

him the Word of God. To it he appealed as to the bar of God. On it he built the whole fabric of his Divine claims, his doctrinal system, and the certainties of all the hopes he held out to men. His references to it were continuous, comprehensive, profoundly reverent, and with a confidence that admitted of no manner of doubt. By it he was prepared to stand or fall, in the equal certainty that it was God's Word as that he was God's Son. This must be our attitude to the Old Testament too; for on any other terms we discredit Christ himself, and set up a standard of judgment other than that of the Infallible Judge of all.

Christ himself is the only authorization that the New Testament needs; it is the only authorization that it really has. It has absolutely nothing in it but Christ and him crucified. He alone is the Alpha and Omega of it all. The widest sweep of its Divine philosophy, as in the Epistles of Paul, never tower higher than the personal Christ —never go deeper than his character, life, and work. If Christ be indeed God manifest in the flesh, it is all true, for it is he himself who speaks

in it all, in his own voice or through his disciples. If Christ be not Divine, the entire New Testament is a fabrication of lies which, in gigantic grandeur and superdemoniac genius and boundless audacity, is utterly without parallel in all the annals of time.

CHAPTER III

CHRIST IS THE APOCALYPSE OF GOD'S EXISTENCE AND CHARACTER

DOES God exist? The best answer to that is the same as we give to the question, Does man exist? Facts are in both cases equally conclusive. Ten thousand arguments might be adduced to prove the existence of man on this earth; but one living man is worth far more than them all. Ten thousand arguments may be adduced—and often have been—to prove the existence of God; but the Divine Christ, living on this earth for thirty years and more, is worth far more than them all. God in person trod this earth, and men beheld his glory—the glory as of the Only-begotten of the Father, full of grace and truth. God's answer to the atheist is himself—Christ Jesus, God manifest in the flesh. If he does not accept this proof, does he really want any?

Christ is God seen of men. To see God is the

natural and supreme desire of the human soul. There is nothing strange or wrong in this any more than for a child to wish to look into his father's face. Out of the perversion of this lawful desire has sprung much of the idolatries of earth. Men can not see God as they wish; therefore they make gods such as they can see. These are, for the most part, impersonations of things viciously human or diabolically bad. Doubtless Adam in innocence found his chief joy in seeing God; that is, in beholding some visible manifestation of the Divine Presence; for eyes of flesh could not endure the unclouded glory of God's face. "I beseech thee, shew me thy glory," was not alone the fervent prayer of Moses, but of good men of all ages; but the answer has always been, "No man hath seen God at any time." But just as true is it that "Christ Jesus, the Only-begotten Son which is in the bosom of the Father, he hath declared him."

Christ is the Apocalypse of God. God, in him, comes forth in full sight of men. The incarnation of the Deity in a human being reveals a close view of God, shorn of many awful mysteries which pertain to the incomprehensible Jehovah.

We talk to God as a man with his friend. We study the Divine attributes at work in a being who is one of ourselves. We are drawn to the very heart of the Eternal through the kinship of a brother.

As we look at the Divine Jesus we need not ask, "Is God a Person?" We see that without asking. All the deep speculations of the human mind respecting God in the abstract are forgotten as we walk and talk with the personal Jesus of Nazareth. Christ speaks of his Father as the glorious God, living, acting, speaking, commanding, witnessing, enduring in all the plenitude of the Divine attributes. If this does not mean that the Divine Father is a Person, it would be hard to understand how there can be such a thing as a personality at all.

Christ's allusions to the Holy Spirit—and they are many—are always in reference to one by whom he himself was inspired, by whom he cast out devils, and blasphemy against whom he pronounced an unpardonable sin. If the Holy Spirit is not indeed God in person, what honest meaning or what meaning at all can there be in Christ's words? Nowhere did Christ ever hint

that there are three Gods. He emphatically indorsed the ancient inspired declaration, "Hear, O Israel; the Lord thy God is one Lord!" The entire New Testament is one continued enunciation of the positive unity of the Godhead; that is, it teaches Christ's doctrine on that point throughout. But is there not a flat contradiction here? Yes, if Christ could contradict himself or set forth doctrines which he knew were false or utterly irreconcilable. If Christ knew that these doctrines were level to the full comprehension of the human mind in its present state, would he not have made the whole matter clear to men? And if he has not attempted to do that, must he not have had good reasons for not making the attempt?

What is the true character of God? What God is, is best determined by what he does. Christ in action is the Apocalypse of God's character. As Christ stilled the tempestuous sea, or walked on its waves, multiplied the loaves and fishes at his will, cast out demons from the souls of men, touched into health all manner of diseased men and women, called back the dead to life again, raised his own dead body from the tomb,—it is

nothing less than the omnipotent power of God these facts proclaim. But it is only samples, or indeed mere hints, of that Omnipotence that we see. There are infinite reserves of power behind all this. What Christ did is as nothing to what he could do. His miracles of power are the most impressive exhibitions of God's almightiness the world ever saw; but it is what they suggest far more than anything else in which lies their most majestic revelations.

It is the same with Christ's utterances. The great truths Christ taught are but the rich nuggets of gold disclosing the fact that in him lay hid all the treasures of wisdom and knowledge. Christ sweeps the circle of Divine knowledge as far as we can know or need it on earth; but it is gloriously incomplete, as it is but the threshold of truth; its mighty temple lies outlined in the infinite beyond. All things earthly and heavenly, human and superhuman, felt the touch of Christ—often of the faintest kind—but it is enough to show that he is there, that his omnipresent supremacy is everywhere. Christ measured the height of his love of purity by the depth of his hatred of all impurity; and both by the infinitude

of his own sacrifice. For "once in the end of the world he appeared to put away sin by the sacrifice of himself." This is the holiness of God.

Christ is the Apocalypse of the Divine Majesty. His transfiguration on the Mount was but something that marked his whole career. The rays of his Divine Majesty were continually flashing forth through the thin veil of his flesh, from his birth in Bethlehem, amid the songs of angels, the beams of his attendant star, and the worship of the Orient kings, to his exit from earth as he ascended to the skies, while a cloud received him from the sight of men.

God's infinite fearlessness, or courage, as we might call it, has its highest expression in Christ. The chivalry of Jesus was that of a solitary warrior facing unmoved the whole universe of evil. He entered the lists with all the forces of sin combined. "Of the people there was none with him." Alone he trod the wine-press of the righteous wrath of God. Neither the "fox Herod" nor the fierce wolves of the Sanhedrin, nor the bloody soldiers of Rome, nor the strong "bulls of Bashan" around his cross, nor the shameful

agonies of his crucifixion, nor the base treachery of his disciple, nor the grim joy of hell as it emptied its fury upon him as the belching of a mighty volcano, moved one jot his intrepid soul. Through it all he is ever the immovable "Rock of Ages, the strong Lord, mighty in battle."

Christ is the Apocalypse of God's infinite self-respect and dignity. His consciousness of moral perfection was as absolute as that perfection itself, and both were maintained untarnished and untouched. "Which of you convicteth me of sin?" was his broad challenge to those subtle critics whose eyes were ever fixed on microscopic transgressions of the law. Christ did not run after the high priest and the rulers of the Jews, nor did he run away from one of them, Nicodemus, when he came to discuss the great concerns of religion.

Nothing could ruffle or disturb or discon-cert his equanimity and self-possession. When charged with collusion with the prince of demons, his indignant soul at once placed that sin at the summit of all crimes that men could commit. To the flippant Herod, who wished to see him work a sample miracle, as he would have wished a

mountebank perform a clever trick, he stood in absolute silence. To Pilate's garrulous questions he answered him not a word. At the bar of Caiaphas, when all other evidence against him had broken down, he calmly supplied all the evidence they wanted for his condemnation by declaring that he was the Son of God.

Christ's freedom had but one law, "the will of his Father in heaven." All things were in absolute subjection to this—the sublime Apocalypse of the independence of God. Not a complacent and self-contained repose is the lesson Christ teaches us of God, but that God delights in work. Christ's was the busiest life on record. Yet what we have is only a sketch. The full history of that life would justify St. John's hyperbole: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." The life of God—how long? "Jesus Christ the same yesterday, to-day, and forever." "From everlasting to everlasting thou art God." "Unto the Son he saith, Thy throne, O God, is

for ever and ever." Eternity is the lifetime of Christ; the lifetime of Christ is the Apocalypse of eternity.

Could the Almighty Jehovah ever become the gentle and sympathizing friend of man? Christ answers that as he takes up the little children in his arms, puts his hands upon them, and blesses them; as he treats woman with the greatest deference, respect, and tenderness; as he sits at the table and eats with publicans and sinners; as he weeps over the bereaved and sorrowing; as he permits and invites the nearest approach of the fallen, the unclean, the diseased, the helpless, that he may chase away all their maladies and supply all their need; as he takes to his closest companionship the fishermen of Galilee, and links himself in his sublimest work with men and women representing the humblest walks of life,—He thus opens to us an inside view of God's heart as it beats in friendship for man.

God is love. Christ is the supreme Apocalypse of this. God's love is written everywhere, if we could only read it. It resounds throughout all his works, if we could only hear it. Its

warmth breathes throughout the universe, if we could only feel it. But Christ's sacrifice is something we can read and hear and feel. It is love in its most impressive form—sacrifice and suffering for our sakes. Christ is God's love personified, concentrated, enthroned, and focused on the human heart, burning its way into the depths of the soul, and lighting us up with the most vivid conceptions of this supreme attribute of God.

CHAPTER III

CREATION

WHAT is the Origin of all things? Christ ought to know; "for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers: all things were created by him and for him." If the Creator of all things does not know whether matter is eternal or originated itself, then who does know? And if he knew that matter in some form or other was from all eternity or sprang into existence of its own accord, then truth can not be one of the attributes of the Creator. Either matter never did or could originate itself, but came into existence purely by the volition of God, or Jesus Christ has lied. If it is impossible for the Son of God to lie, then the first chapter of Genesis is true. There could be no greater falsehood and fraud than to allow that chapter to pass

unchallenged if it were not true. Christ never challenged the truth of that chapter, but confirmed its truth by declaring that he himself is that Creator, the record of whose work it is. Christ himself is the Apocalypse of that chapter. What he has said and done, and what he did not say and do, is its best, its only exposition.

If evolution means that matter, or mind either, has a self-inherent and absolutely independent power of production and construction and development, or any other power except what has been conferred by the Creator and exercised under his control, then evolution may be true if Christ is not God at all, but a base and powerless impostor. But if it be true that he is the Maker of all things and by him all things consist, then both matter and mind are not his masters, but his servants. If evolution means that development by degrees has marked the construction and organization of the universe, however occult and prolonged these processes may have been, then evolution is a fact of which Christ himself is the most illustrious exponent. So far as Christ has revealed himself, this is everywhere his law. It

is his natural law working in his spiritual kingdom. It is his spiritual law working in his kingdom of nature.

Christ's spiritual kingdom has been a series of slow developments—an evolution of a great primitive essential fact, "that the seed of the woman should bruise the serpent's head." Ages and ages may yet be needed to evolve fully all that this intends. Primitive matter has been running the same course. From the "chaos" of Genesis to the "new heavens and the new earth" of Revelation, vast cycles of time may be included. We stand midway between the two. Christ reveals this much. And if men, by the scientific study of the Word and works of God, can penetrate further into the mysteries of the mighty past, or the still mightier future, by all means let them do it. Christ has revealed nothing that men are quite competent to discover by themselves.

His positive command is "Search"—that is, explore—"the Scriptures," and means search, explore, anywhere, everywhere that it can be really and legitimately done.

New worlds may yet be discovered in God's

Word and God's work by the patient industry of man. Christ will no more make these discoveries for men than he discovered America for Columbus. But no new world will ever be discovered that will falsify his testimony or set his Word and works at variance with each other.

Christ commands men to investigate. That is what he has endowed us with mental power for. We may—nay, we must—investigate the first chapter of Genesis and the last chapter of Revelation, and all between, as exhaustively as we can. We may—nay, we must—investigate the creation—sink to its depths, rise to its heights, sweep its whole breadth, test to its last analysis, as far and as fast as we can. What is possible, learn; and what is impossible, be content to wait and let Christ take his own time to make all things plain.

Why was there a creation at all? Christ is the sublime Apocalypse of this. "Thou art worthy, O Lord, to receive glory and honor and power, for thou has created all things, and for thy pleasure they are and were created." It is God's pleasure to do nothing without an adequate end in view. His works and his purposes always run

parallel. The salvation of a lost race was the aim of Jesus Christ. No other aim would have been adequate to his stupendous task. The moral sublimity of that work sheds light on the whole creative work of God. The light of the Cross is quite sufficient to illuminate the universe. The supreme motive in redemption is love, and that discovers God's supreme motive in all his works—love. God made all things because he loved them, and he loves all things because he made them. From God's love sprang the creation of man and of man's home, this world, and of all worlds. Redemption's aim is to lift man to the highest altitude of perfection, bliss, and usefulness. Redemption has the power and adaptation to do the same thing for the whole created universe.

Can there be no more creation? Christ supplies all the answer we can have or need. In him we see the limitless power of God swayed by the limitless love of God. Whatever Divine love may suggest, Divine power can do. If more worlds are being required now, God is making them. If more will yet be needed, more will yet be made. If a new heaven and a new earth will be neces-

sary—and they will be—there shall be a new heaven and a new earth. If suns or systems need reconstructing and refurnishing, and if Christ meant that when he said, "I go to prepare a place for you," then Christ is reconstructing and refurnishing suns and systems for the reception of his saints.

CHAPTER V

MAN

WHO and what is man? Christ himself is the only complete answer. The Apocalypse of Adam the innocent and Adam the restored are equally found in Christ. Christ is the image of God in the Edenic man, and the image of God in the restored and glorified man. Neither paradisaic glory nor heavenly glory is explicable without him. If we want to know what Adam was before he fell, we must study the Man Jesus Christ. If we want to know what Adam's race is to be in full restoration, we must study the Man Jesus Christ.

The Divinity of Christ is as certain as his humanity, and his humanity is as certain as his Divinity. Christ was a real man. He was like us in all things, our sin only excepted. He loved to call himself "the Son of man." Christ was the "express image of God's person." His body re-

flected that image. Jesus was neither ugly, nor deformed, nor imperfect. Had he been so, he could not have been the antitype of the perfect Jewish sacrifice. He was without spot before God, physically as well as every other way. That is, his body was physical perfection. That meant perfection of stature, and form, and proportion, and beauty, and health, and vigor, and all other physical elements of manhood.

If Christ's body was "more marred than any man," it was not God who marred it in making it, but the cruel tortures of his enemies. If "there was no beauty in him that we might desire him," is was because unbelief had blinded the eyes of men, both of body and soul.

Christ was Divinely beautiful in person—the "chiefest among ten thousand, the One altogether lovely;" so beautiful that the little children loved him; and the instinct of a child is no bad test of a lovable person. His personal magnetism, as well as his miracles, had much to do with drawing the multitudes after him. There was majesty in his mien. His every look and motion and gesture bespoke the King. The human form Divine becomes in Christ no longer a poetic fiction, but a

palpable fact. No other form of organized life or unorganized, nothing material, can compare for a moment with the consummate beauty of Christ's face and form; that is, of the human face and form. It is an embodiment of God's beauty and majesty as far as an earthly thing can be ennobled and transmuted into a Divine resemblance.

Christ's body was the fitting temple of his soul. His human intellect was a spark from the Eternal Mind—a bright ray from the Sun and Source of all intelligence. So was Adam's in the garden; so is the intellect of every man. Christ shows us the royal supremacy of human intelligence over all things earthly. His mastery over all physical forces, beings, and things, not only exhibited the energy of the Divine nature, but symbolized the indisputable supremacy of his human intellect as well; that is, of all human intellect. His whole life is the brightest Apocalypse of that kingly dominion conferred on Adam and his race: "Subdue the earth, and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth."

Christ's mind was the exponent of nature.

His close familiarity with natural phenomena breaks out continually in all his utterances. His intellect was constantly probing the higher philosophy hidden in all natural phenomena—constantly linking the spiritual with the material, and eliciting from both the lessons of wisdom for all men and all time. That is the true sphere of all scientific study and an exercise of mind worthy of its nobility of nature as the image of God; namely, to get nearer to God through the study of his works.

Christ's mind was the exponent of itself. "Man, know thyself," is one of the sagest maxims that has descended from antiquity. Its most illustrious exponent is Jesus Christ. "He needed not that any should testify of man, for he knew what was in man." His profound knowledge of his own mind is the sum and substance of all mental philosophy. This, too, is the lofty function of all human intellect. Adam in innocence shows himself an adept in this science. One hint is enough. "And Adam gave names to all cattle, and to the fowls of the air, and to every beast of the field; but for Adam was not found an help-meet for him." If he had found such an "help,"

he would have revealed the most dense ignorance of himself. It is only in Christ that the philosophy of mind in all the fullness of its comprehension, symmetrical proportion, majestic grandeur, and immeasurable capacity has ever been developed to its own consciousness, or ever can be.

"I came down from heaven, not to do mine own will, but the will of him that sent me." That is Christ's philosophy of morals for himself, for all men, and forever. Nothing can be more simple, more complete, more sublime. The human labors of Christ indicate the work of man from the first one in Eden to the last one who shall live on the earth. Physical, mental, and moral work kept all his powers employed for useful and adequate ends. There is little doubt that he was "Jesus the Carpenter" quite as much as "Jesus the Prophet."

Jesus was a workingman, the exponent of what all true men are to be. We are here to produce something, and if we produce nothing, what business have we here? Skill, and the wonderful tools to use it in the human hands, mean the creation of good—the translation of raw material into organized excellence.

Adam's home was a garden. So was Christ's. He lived among the flowers and trees, rivers and lakes, mountains and valleys, fauna and flora of Palestine. The scenery of nature in its ever-varying moods was his companionship, his exhilaration, his sanitation, his work. That is the normal life of man.

Jesus Christ was the exponent of human progress, possibility, and future greatness. All lives leading outward and upward and onward converge in him. His whole being, character, life, was unending progress in seminal form—a vast aggregation of greatness and goodness and glory in its incipient stages. That was the most distinguished characteristic of Adam in Paradise. But his prophecy and promise of a mighty human future was but a twinkling star of hope. Christ is the Sun of human glory to come, risen in boundless effulgence to set no more.

CHAPTER VI

CHRIST IS THE APOCALYPSE OF PROVIDENCE

CHRIST is the Vision of God in actual personal supervision of all things. All the elements of that supervision are found in Christ's life. But the lessons of Providence in him are far more suggestive than anything else. They are, for the most part, object-lessons adapted to the narrow limits of time and earth, and the extremely small capacity of the human understanding, but point emphatically to a sphere wide as infinity and long as eternity.

"Jesus, when he had cried again with a loud voice, yielded up the ghost; and, behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent and the graves were opened, and many bodies of the saints which slept arose and came out of their graves after his resurrection, and went into

the holy city, and appeared unto many." That is, Christ rules the internal forces of the earth and of all worlds, determines the times before appointed, and sets the bounds of the habitation of all religious dispensations and of all other dispensations, and controls the destinies of the dead, both of body and soul.

"From the sixth hour, there was darkness over all the earth until the ninth hour." That is, Christ governs the sun and all suns and all worlds. "Who is this, that even the winds and the sea obey him?" That is, Christ holds in the hollow of his hand the movements of storm and sea and all the external forces of nature.

"Go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for thee and me." That is, Christ keeps minutest charge of every fish of the sea, and of all animal life.

"And when he saw a fig-tree in the way, he came to it and found nothing but leaves only, and said unto it, Let no fruit grow on thee henceforward forever: and presently the fig-tree with-

ered away." That is, Christ controls the life of every tree and of the whole vegetable kingdom.

"Consider the lilies of the field. . . . Solomon in all his glory was not arrayed like one of these." That is, God loves to paint the flowers, and all forms of beauty are of his ordering.

"Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them and brake, and gave to his disciples, and set before the multitude, and they did eat and were all filled." That is, God provides profusely for the wants of all his creatures.

"When they were filled, he said unto his disciples, Gather up the fragments, that nothing be lost." That is, God wastes nothing anywhere. In all his providential administration, everything is put to good account. Nothing is lost.

"Even the very hairs of your head are all numbered." That is, God keeps a close watch-care over the least concerns of his children, as he does over the greatest concerns of the hierarchies of heaven. Nothing is neglected or escapes his notice.

"And he leaveth the ninety and nine in the

wilderness, and goeth after the sheep that was lost, until he find it." That is, the law of compensation is in God's administration everywhere. In the very weakness and necessity of his creatures they find his greatest protection and care.

"Jesus wept." That is, sympathy for the suffering of all his creatures marks his whole administration.

"Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee." That is, God shapes the lives of men and nations, and often by means of trifles which in his hand are mighty, while men's mighty things often are only trifles.

"The devils besought him, saying, If thou cast us out, suffer us to go away unto the herd of swine. And he said unto them, Go." That is, God delimits Satanic influence, and compels all the forces of evil to minister somehow to his sovereign and beneficent purposes.

"Jesus, beholding the rich young man, loved him and said unto him, One thing thou lackest. . . . Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure

in heaven; and come, take up the cross and follow me." That is, wealth is no positive proof of God's favor, but often a tremendous test of character—a trial of moral stamina as severe as to squeeze a camel through a needle's eye.

"Who did sin, this man or his parents, that he was born blind?" "Neither," said Christ. There is a reason for everything if you only knew it. It was that "the works of God should be made manifest in him;" that is, that all afflictions are not direct punishments for sin, but part of God's work in educating the world.

"But of that day and hour knoweth no man; no, not the angels in heaven, but my Father only." That is, there are secrets in God's wonderful management that he judges it is best to keep to himself.

"I have chosen you twelve." Twelve disciples, each with a distinct individuality different from all the others, but entirely one in spirit and aim. The manifestation of the Spirit in each was given to profit withal. That is, Christ's Church is managed on the principle of unity in diversity, and diversity in unity—God's law of government everywhere.

"Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's." That is, God allows a very large liberty to men in the management of their own affairs, without lessening in the slightest degree either his own absolute sovereignty or man's accountability.

"Sufficient unto the day is the evil thereof." That is, that the pressure of human trials will never exceed what human nature can endure with the help of God, and will never be more severe than what is necessary for the purpose of educating us for a blessed immortality.

"Behold the fowls of the air, for they sow not, neither do they reap nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" That is, God gives life to no creature on earth but he makes provision for its support. If God did not intend to take the best of care of a Christian, he would never make one.

"What man of you who, if his son ask bread, will he give him a stone?" That is, God provides for his children exactly what they do need, as well

as all that they need. And so with every creature he has made.

"And unto one he gave five talents; and to another two; and to another one: to every man according to his several ability." That is, God has made no man or creature or thing in vain. But each he has endowed with faculties and powers for the accomplishment of a distinct mission of its own, and which each is required to fulfill, and for the accomplishment of which he always will provide the necessary opportunity.

"Those eighteen on whom the tower in Siloam fell and slew them, think ye that they were sinners above all men that dwelt at Jerusalem? I tell you, Nay; but except ye repent, ye shall all likewise perish." That is, Divine retribution for sin and solemn warning are often strong elements in God's providential dealings with men.

"No man laid hands on him, because his hour was not yet come." That is, we are immortal till our work has had the chance to be done. So likewise with every created being and thing in God's universe.

"But your sorrow shall be turned into joy."

That is, God will transmute all the base metal of grief into the pure gold of gladness for his faithful children, and make all things work together for their good.

Christ's own life is one vast congregation of providences as varied and complex and comprehensive in their character as they are instructive, triumphant, and glorious in their results, for all time and all eternity.

SECTION II

Grace

CHAPTER I

SIN

CHRIST is the Apocalypse of sin. Through that revelation of sin we see what the sinner himself is. None but the most exalted kind of being could have sinned so as to have required the sacrifice of Christ for its expiation; and none but one made in the very image of God can sin at all. Man is the only being on earth that ever could have sinned, because he is the only Godlike being on earth. It is this moral quality that imparts the most transcendent dignity and importance to human nature. It was Satan's appeal to this highest quality of man, and of which our first parents were fully conscious, which secured the entrance of his temptation and man's subsequent fall.

"God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." That

is, "you will rise in the scale of your present moral dignity to a much higher altitude; you will come much nearer God in the knowledge of right and wrong than you are now, and from which God is, for some reason, holding you back." It was the dignity of the sinner that made the sin so great, and the greatness of the sin casts an awful light on the greatness of the sinner. It is Christ who enhances human dignity and worth to almost boundless dimensions. To restore in him that lost image of God, he considered it well worth all his stupendous sacrifice. The whole earth, in his estimation, is not to be compared for a moment with the salvation of a single soul. "What shall a man give in exchange for his soul? What shall it profit a man if he gain the whole world, and lose his own soul?"

Adam's transgression looks like a trivial thing. Much of sin has that aspect; all sin has more or less of it. The real character of sin is only revealed in Christ. Christ takes us down into the profoundest depths from which it springs —heart enmity, desperate hatred of God inwrought into the innermost texture of the soul.

He carries us up to the presumptuous heights to which it would dare to go, even to tear Jehovah from his throne and annihilate the Almighty. He takes us over the limitless expanse, whither it continually tends to corrupt and destroy the whole universe. He unmasks all its flattering deceptions, and uncovers all its hideous and terrific horrors. He shows us its omnipotent power to increase, its utter impotence to diminish. He spreads out before us its dreadful fruits, each one the perfection of misery, pain, and woe. He lifts from hell its covering, and, in the lurid light of damnation, he shows us its final evolution, its necessary and only possible outcome. Sin never had the opportunity to show itself at full length until Christ came. Adam the fallen, and Cain the fratricide, were but faint auguries of what sin was going to do.

Antediluvian Atheism, with its moral desperation; Sodom, with its moral putrescence; Canaanitish corruption, with its unsufferable vileness,—were but the carnalities at work, feeding on themselves; not so much sin in its malignant assaults on brightly-illumined virtue. Jewish lapses were

far greater crimes, because evil came into far sharper collision with well-defined and well-known righteousness.

In Christ the battle between evil and good reaches its climax. The whole forces of evil are here drawn out, and the full power of sin is launched on righteousness personified in the Lord Jesus Christ. It took Divine Goodness himself to draw forth all the venom there is in the sting of sin. The essence of sin is to return evil for good; the quintessence of diabolism is to return the most ferocious evil for the greatest of all good. That was Christ's experience. Every element of goodness in Christ was met with a full-orbed malignity—robust and resolute as hell itself could make it. In crucifying Christ, sin gathered up the strength of four thousand years of growth, and in the presence of that spotless Lamb of God seemed to develop another four thousand years of virulence in a moment. Its one aim was the utter and irretrievable destruction of Christ and of the last remnants of good off the face of the earth forever. Every conceivable thing that sin could do for that end was done, and when it was supposed that the last victory was won, the last

struggles of righteousness were ended forever, and the last rays of hope had gone out in the darkness of an everlasting night, then sin jubilated with the grim joy of hell.

Here is sin in its full-length portrait; sin in its innate, unchangeable, universal character; the same yesterday, to-day, and forever. Its conflict with Christ is the most powerful revelation of its character except Christ's conflict with it, which is a far more vivid revelation still. Christ looked at sin with the eye of the omniscient and infallible Judge. He alone could weigh its turpitude, understand its disastrous effects, and appreciate its endless and remediless outcome. He knew all about the lofty glories of heaven from which it excluded, and the deep damnation of perdition to which it consigned the souls of men. He saw it all as God alone can see, and he felt for the sinner as God alone can feel. The magnitude of Christ's sacrifice runs parallel with his estimate of the magnitude of sin. The moral grandeur of his atonement matches the all but infinite power of evil that he overthrew.

CHAPTER II

REDEMPTION

THERE is but one God and one Mediator between God and man, Christ Jesus. Christ is Redemption in its unity of plan for all ages. There is no other name under heaven or given among men whereby they can be saved but Jesus Christ. There never was; there is not now; there never can be.

Adam restored—and we love to think that he was restored—was a Christian. Enoch's walk with God was the walk of Christian faith and love so intense, so vivid, that it carried him, not through, but over, the portals of death. It was with a Christian ear Noah listened to the warning voice of God, and it was with a Christian eye he penetrated far beyond the gathering floods to a grander Ark of Safety in the coming Savior of men. Abraham saw Christ's day, and was glad. The mists of two thousand years could

not dim his eagle gaze as his strong faith cut its way to a sacrificial offering greater far than that of Isaac, and to a Divine gift to men greater far than his own on Mount Moriah's top.

The secret of all the colossal moral grandeur of Moses is, that "he esteemed the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward." It was the vision of the coming Christ that fired the songs of the Jewish bard. It was with the devoutest touch that David struck his lyre as his rapt spirit beheld his ascending Lord. "Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord of hosts; he is the King of glory."

The saintliest Jew was the one who grasped most of the deep spiritual meaning of the Messianic promises, and who lived up to his best ideals of the coming Messiah. Judaism never was a religion distinct from Christianity. The religion of the patriarchs was the dawn of the first streaks of Christian light. Judaism was the gray morn of Christian day. Christ is the Sun of righteousness, arisen with healing in his wings.

There was first the blade, then the ear, then the full corn in the ear. There was the infancy, the youth, the maturity, but it is Christ from first to last, and everywhere.

If Christ be the true God, then his religion must necessarily be the only true one. Everything else must necessarily be false. Whatever is not of Christ in the religions of the world is false. Whatever there is of him in them is true, and there is something of Christ, more or less, in most of them; probably even in them all. It would be a bad religion indeed that had not some tinge of ethical truth in it; that is, some stray ray of moral light from him who is the Truth itself. Whether it be only the very faintest tinge, or a very strong coloring of ethical truth, it is all the same: it is Christ; it came from him, somehow. There are no morals out of him. In all ethical and spiritual realms he is the blessed and only Potentate, the King of kings and Lord of lords.

The absolute unity of the great Christian design—redemption through Christ—which runs through every age and dispensation, is not more remarkable than the vast diversity of operation

which marked its development. "When the fullness of time was come, God sent forth his Son." That fullness took at least four thousand years to fill. God takes his own time. When he builds a tree to last a thousand years, it takes a century or two to grow. The insect of a day matures soon after it begins to exist. Redemption was to last for ages of time, and its effects forever, and its infancy ran through thousands of years. Because it stretched over so long a period it was necessary it should—if we are to believe that God knew best.

The progressive development of Christ's redemption—or, rather, the gradual discovery of that wonderful scheme—is the sum and substance of the Old Testament. Christ is the explanation of each stage of that discovery, and what it was for. Christ is the Key to the whole. Christ unlocks the mysteries of the Old Testament; unravels its perplexities; harmonizes its seeming contradictions; verifies its doctrines; fulfills its predictions; fills in its outlines; completes its incompleteness; unifies, beautifies, and glorifies the whole. With Christ, the Old Testament has but

a single eye, lustrous with the glory of the cross. Without him, its whole body is full of darkness; and how great that darkness!

"The seed of the woman shall bruise the serpent's head." That was the gospel of the first two thousand years, and it was the whole gospel of Christ in seminal form. The whole New Testament is nothing more than the full expansion of that evangelical truth. Men had time in those days to watch and ponder deeply for hundreds of years the workings of evil—that evil so simply born in Paradise. The concentrated thought of to-day, aided by the whole instruction of the past, enables men to think a whole century of thought in a little while. The antediluvian got time—and none too much—to learn; and two great Christian lessons he did learn: that sin is Satanic poison; that the promised remedy was sure. The text of Enoch's prophetic sermon—the substance of which Jude gives — was "ungodliness," preached with such emphasis that its echoes reached even to apostolic times. Noah's preaching was the same. These men of God and others of their age grasped the one Hope let down from

heaven, the "Woman's Conquering Seed," and by it were lifted to the skies.

The law was the Israelite's schoolmaster to bring him to Christ. Men needed more than an abstract knowledge of sin. The law of Moses brought it home to them in the concrete. The law defined sin in its distinct nature, and in all its specific forms. The ethics of Moses presented to men, for the first time, good and evil classified, organized, enumerated, and stamped with Divine valuation. By the law came the knowledge of sin, sharp in its outline, vivid to be seen and felt, far-reaching in its stretch, understood as to its true genius, ghostly and terrible in its consequences, fatal in its end.

What the sinful generations of men had been doing for two thousand years was found to be not merely an erratic impulse in some wrong directions—to account for which they scarcely knew how—but a systematic and desperate breach of law, which constituted the very foundations of all right and wrong, the eternal verities essential in the nature of God himself. The exceeding sinfulness of sin flashed upon the human conscience

as the lurid lightning flashed from the top of burning Sinai, and the awful terrors of a broken law shook men's souls with fear as the deep thunders shook the quaking mount. By the terrors of that law men were persuaded that atonement for sin was the most urgent necessity of man.

But was there not some central idea of that atonement to come which men could comprehend and which their faith could grasp? Yes, there was. That sore need of the soul was met in the institution of sacrifice. The dim notion of sacrifice—for it runs through all the preceding ages clear back to Abel—blossomed in Judaism into the greatest significance and permanence. Every bleeding victim taught the great essentials of Christ's vicarious sacrifice—innocence bearing away guilt by the holocaust of itself. All Judaism centered here. Everything in it is ordered in reference to this, as the entire temple was ordered in reference to its one great purpose —sacrificial worship.

Christ is the only possible meaning of these sacrifices, and their only possible virtue. "It is not possible that the blood of bulls and of goats should take away sins." How could it? In itself

it was nothing. As a type of Christ it was everything to the Jew, as his powerful telescope, through which he saw the world's only atonement brought nigh to the saving of his soul. Christ was his passover, sacrificed for him, and therefore he kept the feast. He beheld by faith the Lamb of God that taketh away the sin of the world. It was the sprinkled blood of Christ that purged his conscience from dead works to serve the living God. Through all his splendid ritual the glory of Calvary shone—the veritable Shekinah of Divine illumination.

Christ is the truth and beauty of all other Hebrew types and symbols. Did the manna fall from heaven as the daily bread of the Israelites? "I," says Christ, "am that Bread of Life which came down from heaven and giveth life to the world." Did the gushing waters rush from the smitten rock in the desert? "That rock was Christ." Was the serpent of brass raised on the pole that the bitten Israelite might look and live? "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life." Did the majestic form of

the high priest pass before the Jewish eye, glittering in jewels and gold? It was that the Israelite might consider the Apostle and High Priest of his profession, Christ Jesus. Was there deep spiritual significance in the high priest entering once a year into the Holy of Holies? It was that the Jew might realize that he had a great High Priest who should pass into the heavens—Jesus the Son of God.

CHAPTER III

OLD TESTAMENT HISTORY

THE Old Testament history had the same end in view. It was God's training-school for Christianity. The world had four thousand years of practical education before it could graduate into Christianity. Because it got it, it needed it all. That history is Divine philosophy teaching by example in the life of men and nations. Everything in that history tends to Christ as all streams seek the ocean. Whether we can always trace the course of these streams or not makes no difference; they all run the same way. Whether it was the great empires like Babylon or Assyria, the Medo-Persian or the Roman, or the smaller nations like Egypt or Syria, Edom or Canaan, each had its lesson to be taught or to teach. The result was that the world was ready when Christ came. The highway was cast up and the stones gathered out. The long and pain-

ful education of the past, wrought out in the throes of suffering intense in degree as it was vast in diversity, had struck home some lessons never to be forgotten; had awakened a hungry sense of need not to be allayed; had tamed the fiercer passions of human nature to a stronger sense of reason; had ordered through Providence a conjunction of national allotment and political balancing to fit the prime moment when the Son of God appeared among men.

While all this is true of the secular history of the Old Testament, it is especially true of its sacred history, the history of the Israelites. The majestic chain of Jewish Scripture history began with the promise of the Messiah, and culminated with the Messiah come. The Israelite himself—God's man—was a living prophecy and promise of Jesus the God-man. The whole race had no other reason for its separate existence and special favors but as the progenitors and forerunners of the Messiah, the world's Redeemer.

Christ was to come of Abraham's line; therefore Abraham's line was to be a worthy line, through which he might come. The bright Jewel of Messianic promise needed a fitting casket for

its keeping, and Judaism was set apart and adorned for the work. The glorious work of God's covenant for the world needed a temple where it might rest through the ages, and the Jewish nation was the temple of God built for the purpose. All the glory of Judaism is Christian glory. Their most distinguished men were those who most brightly reflected the light thrown back from the cross. Their most illustrious national events were those that most strikingly presaged the coming glory of Christ's kingdom.

CHAPTER IV

OLD TESTAMENT PROPHECY

CHRIST is the Apocalypse of Old Testament prophecy. The need for prophesying was that the coming Messiah seemed long of coming. Every age hoped that the Desire of nations would surely appear in their time. Many prophets and righteous men desired to see his glorious epiphany, but they did not. And the oft-deferred hope made the world's heart sick.

The imminent danger of despair and of apostasy was averted by the timely appearance of the prophets. Through them God reaffirmed his promises, and renewed his pledges that Christ should surely come. "To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Prophecy had only one mission—to foretell and forth tell Christ and his kingdom of

grace and salvation, to preach the coming Christ with all the warning, instruction, and hope which that supreme fact comprehended. There never was anything else for the prophets to do or that they could do.

As God fills immensity, and as there is nothing without him, and beyond him, and apart from him, so the God-man, Christ, fills the Old Testament, its whole orbit of truth, and its whole system of grace. Nothing, absolutely nothing, in the Old Testament is permitted for a moment to divert men's gaze from Christ and life through him.

The prophets were the Christian preachers of old. They expounded, admonished, entreated, warned, encouraged. Their teachings and their predictions intermingled and illustrated and enforced each other. The compass of their utterances was as vast and varied in its reach as the unity of their aim was emphatic and unmistakable. Like the modern preachers of Christ, they swept fearlessly through all regions of thought, all periods and dispensations of time; through all worlds, physical, mental, moral, spiritual—all

generations of men; through all motives, instincts, and sensibilities of the human soul; through all the realities of time and eternity. But as the modern preacher's message is all summed up in Christ, so was theirs. This link of gold, burnished with constant use, holds all their teaching together with a unity as complete and strong as it is bright and beautiful.

Little wonder if it is not easy to understand fully much of their teaching; for it is clothed in such gorgeous habiliments of fancy, such superb creations of poetry, eloquence, and song, as stand in unapproached majesty in the literature of any age or land. Little wonder, either, that many of their messages are still wrapped in deep obscurity, because they stretched far into the distance of time and the mighty developments of Christ's kingdom which are even now a long way off. Portions were full of strange and apparent contradictions, which the advent of Christ has made plain.

"Behold, a virgin shall conceive and bear a Son, and shall call his name Immanuel." In Christ that became the holiest and sublimest of

verities. "The angel answered, and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Isaiah's Redeemer, despised and rejected of men, is Daniel's Son of man coming in the clouds of heaven with power and great glory. He had no beauty that we should desire him, yet is he the Desire of all nations. He was despised, and we esteemed him not, yet is he exalted and extolled and very high. Dying, he made his grave with the wicked and the rich in his death, yet is he the Everlasting Father, and of the increase of his government and peace there shall be no end. A child born, a son given, yet is his name the mighty God.

It was only when prophecy crystallized into history that these mysteries began to vanish, and the exquisite harmonies of Christ's character stood out in grand relief. So will it be. The mysterious prophecies concerning Christ in the Old Testament, still unfulfilled, shall become the historic facts of the future; perhaps a very dis-

tant future yet. Then will men see Christ as they can not now, just as we see Christ as the patriarchs and prophets could not and did not see him in their days. But whether it be prophecy of the dim and distant past or of the dim and distant future, Christ, our Christ alone, is the Apocalypse of it all.

CHAPTER V

SACRIFICES

CHRIST once in the end of the world hath appeared to put away sin by the sacrifice of himself. All the essential elements in Christ's sacrifice must have been foreshadowed in the Jewish sacrifice, else they could not have put away sin. They atoned for sin because they typified all that was vital in Christ's atonement.

The light of the cross shone back over Judaism, but it reflected back on the cross. The Jew was not redeemed with money, but with blood. "We are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." In both it was a living creature slain, and in both a living human creature; in Judaism, by proxy; Christ, in Person. These sacrificial annuals were those God accepted, in place of men, and as the most fitting types of the Man Christ Jesus. These beasts were as free from all defects

as beasts could be. Not the roaring lion, the treacherous tiger, the groveling swine, the stupid sloth, nor the cunning fox, nor even the fiery horse, was chosen, but the gentle lamb, the patient ox, the cooing turtle-dove.

In Jesus Christ we have the noblest creature God ever made—man—and the noblest man he ever made. Christ was as perfectly man as he was perfectly God. He is therefore as amenable to all right human standards of judgment as any other man. He was one of us in everything except our sin. If wisdom consists in knowing how to apply the noblest principles to the noblest ends, then Christ was the wisest of all wise men. If intellect is to be measured by the depth of its penetration, the keenness of its analysis, the breadth of its sweep, the originality of its genius, then Christ's was an intellect of the most colossal sort. If common sense is justly regarded as one of the most valuable of all mental endowments, never had a human being a larger share of it than Jesus of Nazareth.

If the due relation of each mental faculty with all the rest is indispensable in a well-balanced mind, there never was a better balanced mind than

that of Jesus Christ. Christ's heart was as great as his head. His power to love was as extensive as the whole range of truly lovable things. His power to sympathize was as extensive as all things that needed sympathy. His gentleness was equal to his fearlessness. His appreciation of all things noble was as enthusiastic as his hatred of all things mean and unworthy was intense.

If simplicity, sincerity, self-control, straightforwardness, translucent honesty of purpose, the rendering of due respect to all men—that indefinable thing we call tact, and that other indefinable thing we call gentlemanliness—are among the finest qualities of a noble character, then no nobler character ever appeared among men than Jesus Christ. If industry, self-reliance, independence of spirit, economy of time, and of all other resources, are invaluable practical qualities in any man, their most signal exhibition is certainly in the Man Jesus Christ. If wise conservatism of all things good and true, and the most fearless progressiveness in all things legitimate and useful, are essential in the highest order of human character, then Christ's was the highest of all high human characters in all these respects.

As no man has ever reached the loftiest plane of greatness without moral principles and moral character, neither did Jesus. He was, above all things, a good man. He was not so good as to be beyond the reach of temptation, "for he was tempted in all points like as we are;" but he was without sin; that is, he was the best man morally who ever lived.

A blemish on a Jewish sacrificial animal spoiled it for sacrifice. It could not be lame, or blind, or withered, or sick, or old, or deficient, and be a fit offering to God. Christ was a perfect Man. There was no dimness in his eye, dullness in his ear, halting in his gait. He was not weak, nor sick, nor diseased. He had no physical deficiency or redundancy. He had nothing monstrous or abnormal or phenomenal about him. He had neither bodily nor mental nor moral idiosyncrasies, or peculiarities, or oddities. He was not a youth with his callow immaturity, nor an old man with his senile decay. He was in the flush of manhood at the moment when the clock of time strikes the noon hour of life.

The Jew needed to offer a clean sacrifice. Anything else was an abomination. No wallow-

ing swine nor half-clean beast could approach the altar of sacrifice. It was the cleanest and sweetest of animals earth could afford, and brought in the cleanest and sweetest condition, and presented in the cleanest and sweetest manner, that was demanded. Hence the brazen sea, with its profuse lavatories, the ascending incense absorbing all strong odors in its aromatic clouds, the punctilious removal of all the residuum of the sacrifice. It was spotless purity everywhere.

The Man Jesus Christ had neither spot nor wrinkle, nor any such thing. He was holy, harmless, undefiled, separate from sinners. The scrutiny of as sharp a race as ever lived, the Jewish doctors of the law, could find no moral flaw in him. Nineteen centuries of minutest investigation has found none either. Nineteen hundred or nineteen thousand more will never find any. All heaven acknowledges that he is holy and the Omniscient Jehovah, who can not look upon sin, proclaims that this is his beloved Son, in whom he is well pleased.

The Jews' was a free-will offering. That was the case in the sacrificial animals as far as it could be secured in a dumb beast. The Jew brought his

offering of his own accord, and the animal came quietly with him. The sacrificial ground was not the arena of some Spanish bull-fight or bloody encounter between enraged and roaring animals and loud-voiced and desperate priests. The dying moan, the flowing blood, the awful stillness, the consuming flame, the prostrate multitude, the votive worship, the conscious presence of God, made up a scene of solemn and awful majesty as impressive as it was sublime.

Christ offered himself without spot unto God. "He did not strive, nor cry, nor did any man hear his voice in the streets." "He was brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth." Christ knew what was before him. He had counted the cost. Nothing could turn him from his inflexible resolve. He saw the towering floods of persecution and malice and death rolling tumultuously towards him, but he never quailed for a moment. He could weep over his dead friend Lazarus and over doomed Jerusalem, but not a tear for himself. He could lavish his pity on the poor and the anguished and the downtrodden, but wanted none for his own sorrows. He could

flame into holy indignation at the hypocrite who took him to task for loosing on the Sabbath a daughter of Abraham, chained to her affliction for eighteen years, while he loosed his own ass every Sabbath to water, but never a murmur while he himself was being bound to the tree. He could scourge out of the temple the whole crowd of mercenary wretches who were infesting it, but he had no whips for those whose cruel thongs cut their bloody furrows into his own flesh. He could clothe with shame and contempt the miserable deceivers who set their traps to catch him in his talk, but no overwhelming for those who clothed him in mock royalty, bowed the knee, and said, "Hail, King of the Jews!" He could smite until they were speechless his conceited and vicious questioners, but had nothing to say when vile soldiers smote his cheeks and spat in his face. He could resist mightily while Pharisees tried to tie his hands as he opened wide the doors of truth and light and mercy to a dark, lost world, but willingly held out those same hands for the hammer and the spikes that nailed him to the cross.

Christ's was a whole-burnt sacrifice. He

withheld nothing from the sacrificial altar. Jesus had all the instincts, capacities for enjoyment, lawful ambitions, and intense love of life of human nature. No pedestrian climbed the hills of Palestine with more vigor and joy. No botanist scanned the beautiful flora of his native land with more appreciative eye. No astronomer viewed the heavens with more delighted discrimination. None ate a good dinner with more relish; so much so that the slanderous said, "Behold a man gluttonous and a wine-bibber!" Never was there a better son, brother, neighbor, friend. No man had better health, took better care of it, or took more enjoyment out of it. Mental exercise was as delightful to him as physical. His intellect early took joyful wing. Even at twelve he was so happy in measuring intellectual strength with the old gray-beards in the temple that he forgot all about everything else.

He was no sour recluse. He loved human society, and so strong and magnetic was that love that multitudes instinctively pressed close around him and never stopped to ask if they were welcome. If he did not smile on the boisterous youngsters who clambered up over him, and if

there was not a merry twinkle in his eye as he watched the racing hogs shooting into the lake, it was not because there was no sense of humor in his nature.

He had no stoical indifference to popular esteem. He was quite willing to be well and widely known and loved by his fellow-men. He had not the least objection to ride in triumph into Jerusalem; to listen to the hearty cheers of thousands, and to hear the little children sing his praises in the temple.

Life was as sweet to him as to any man who ever lived. But infinitely sweeter was it to him to lay it all down for a lost world. Christ knew well, however, that this was the least part of his sacrifice. To a good man there are things dearer than life. Love of freedom to many a patriot has been dearer than life. Truth itself numbers its martyrs by thousands. Many a man has died rather than do a mean act. "For a good man"—such as these—"some have even dared to die." For all these, and similar noble motives, Jesus Christ was as real and as willing a martyr as any who ever died.

But a man's sacrifice must be measured by

what he has to give. It might be something for a multi-millionaire to give his last cent to philanthropy; for a powerful monarch to surrender the last shred of his authority for the good of his subjects; for a great genius to efface himself for the good of mankind. No millionaire, no monarch, no genius ever had a hundredth part to give away that Christ had. That was true, his enemies themselves being judges.

If Christ's greatness and power over men is to be measured by the frantic efforts of men and devils to destroy it, then he was the mightiest Man who ever lived. Many a great man who has been shorn of his influence has died of a broken heart. "Hosanna!" the multitudes cried one day, as they lifted him to the crest of fame. The next they shouted, "Crucify him!" as they trampled him in the dust. Christ felt more deeply than any of them the righteous fitness of the one act, and the dreadful iniquity of the other.

To a lofty soul there are agonies of spirit far more terrible than any bodily pain. Christ's foes were of his own household. It was the Jew who rejected him, and the priestly Jew who made the loudest profession of knowledge and piety, and

the Pharisaic Jew whose profession was the loudest of all.

All the privations of Christ's life were as nothing to that one mean stab, "He casteth out devils by Beelzebub, the prince of devils." The thongs with which his flesh was lacerated were as nothing to the scorpions with which his soul was stung as men branded him as a liar, a blasphemer, an impostor. The crown of thorns was but slight torture to the crown of shame and contempt and scorn which men placed upon his head. The agony of his pierced hands was almost forgotten as he thought of the diabolical return men were making for the innumerable ministries those hands had wrought, the innumerable errands of mercy on which those feet had walked. Even all the hostility of the Sanhedrin started no perspiration on his brow, but the treachery of Judas made the bloody sweat exude in great drops falling down to the ground. It was not shrinking from bodily pain, but from the almost unendurable agony of his spirit in view of this treatment of his own disciple, to be followed by a felon's death, which extorted from him the bitter cry, "If it be possible, let this cup pass from me."

Christ's was indeed a whole burnt offering.

But these things do not sum up the total of that sacrifice. They only begin the reckoning. Jesus Christ was more than the greatest man who ever lived. He was man and God in one. He was God manifest in the flesh. The indwelling God gave his humanity a dignity and value which no other human being ever had or could have. As his Divine side was infinite, so his sacrifice partook of the infinity of that side. All his sufferings were crowned with the dignity and greatness and worth of a Divine Being.

It is here where human valuations are quickly lost and where human reason or imagination falters on its pinions. We may know something of Christ's sacrifice as a man. We can know little of his sacrifice as a Divine Man. What we know is that that sacrifice atoned for the sins of the world; that its meritorious riches are boundless, reaching everywhere, back to the first man, on to the last; up to the highest heaven, to which it elevates, down to the lowest hell, from which it delivers; throughout the whole man, for whose completest renewal it avails; throughout the whole nature of God, whose every attribute it satisfies, honors, glorifies; and throughout eternity for ever and ever.

CHAPTER VI

CHRIST IS THE APOCALYPSE OF THE HOLY SPIRIT

REDEMPTION is not the destruction of human nature, except the bar to its return to righteousness. It neither replaced nor displaced any human faculty or power or obligation. It left man as he was before, with a straight and possible path back to a reconciled God; to a complete spiritual renovation; to a rectified use of all his faculties; to a blessed immortality.

But how shall man, unaided, rise to the attainment of all these wonderful spiritual achievements? He can not. He can no more lift himself into spiritual purity and dignity as a saint than he could lift himself from his criminal doom as a sinner. Christ shows us that the Holy Spirit helps all our infirmities in these regards. Ere he ascended to heaven he said: "I will pray the Father, and he shall give you another Comforter,

that he may abide with you forever." And he did. Were his disciples afflicted with dull understandings and short memories? "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." Would spiritual inertia clog the powers of the soul, and the frigid environments of earth paralyze the upward aspirations? "He shall baptize you with the Holy Ghost and with fire." Would impurity cling with obstinacy to the inner chambers of the soul? "He shall sit as a refiner and purifier of silver." Would the giant forces of sin—that trinity of evil, the world, the flesh, and the devil—combine to arrest all progress of the soul in its upward march to life? "Greater is he"—that blessed Spirit of God—"that is with you, than all that can be against you." Is the human conscience still callous in its apprehensions of the real enormity of sin and its awful results? "He shall convict the world of sin, and of righteousness, and of judgment to come." Is there a connecting link required to bring together the virtue of the cross and the need of the soul? It is found in the gracious interposition of the Holy Spirit of God.

How shall we know that Christ has saved us? "The Spirit beareth witness with our spirit that we are the children of God." Is love the fulfilling of the law?—is it the very "heaven of heaven" of our spiritual life? It is "shed abroad in our hearts by the Holy Ghost given unto us." How shall we keep up heart and hope amidst the ten thousand discouragements of the Christian life? The very name of the Holy Spirit is the Comforter. Is there to be any Christian joy this side of heaven? The kingdom of God is righteousness and peace and joy in the Holy Ghost. Can our Christian life be made one of great and varied utility? "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Surely it is not in man to direct his steps? "The Spirit of truth will guide you into all truth."

Neither the atoning death of Christ nor the renewing work of the Holy Spirit set aside the action of the human will. That remains intact as the unchangeable image of God in our nature, and as the supreme point on which our accountability converges. Christ's whole life is one vast and varied recognition of the royal dignity and

unspeakable worth of the human will. Christ did everything to persuade; he did nothing to compel. It is the same with the Spirit of God. The latitude God allows to human choice is immense, but in this is the awful apocalypse of its immeasurable importance.

The prime condition on which Christ's atonement avails is faith. Without that, even his death is powerless to save us. Unbelief quenches even the almighty energies of the Holy Spirit within us.

CHAPTER VII

FAITH

CHRIST is the Apocalypse of faith. In him it reaches its highest altitude of difficulty, and, in consequence, its highest altitude of worth. The ease with which some things can be believed is as great as the virtue of believing them is small.

The faith that saves is a most precious thing, because it means the achievement of the most tremendous victories. "Faith is the substance of things hoped for, the evidence of things not seen." Faith is severely tested by things "not seen," and quite as much by the things that are seen, because they are so largely the revelation of things that are still unseen.

Adam and Eve saw nothing of the promised seed that should bruise the serpent's head until Cain was born. Eve looked with joy on the man she had gotten from the Lord, but she looked with well-nigh despair as she saw that he had bruised,

not the serpent's head, but that of her beloved Abel.

Noah's faith had to contend for one hundred and twenty years with the things "not seen." No sign of a flood, nor even the apparent possibility of one. And he had just as heavy a strain on his faith when he felt the rocking of his unwieldy ship as it moved out upon the turbulent waters, the sport of winds and waves.

Abraham sojourned in Canaan until he was one hundred and seventy-five years old, and of all that land which God had promised to give him he never owned a foot except the burial-plot he bought from the children of Heth. He saw his ninety-ninth year, and his wife her ninetieth, and no child through whom the promise of his innumerable progeny might begin its fulfillment. "The things not seen" measured almost the whole horizon of his lifelong vision. But the things he did see tried his faith still more. As Isaac asked him on the way up the mount, "My father, behold the fire and the wood, but where is the lamb for a burnt offering?" and as he replied, "My son, God will provide himself a lamb for a burnt offering," his faith had come out of its hot-

test of all crucibles of testing, and as gold purified in the fire.

The faith of Moses triumphed over the visible glories of the Egyptian court, and over the invisible and altogether unlikely future glories of the Israelite slaves, only to have a lifelong opportunity of triumphing over the things that were seen; the awful crisis at the Red Sea, the sustentation of a nation in the most inhospitable desert in the world; the almost ceaseless rebellions of the most stiff-necked and exasperating peoples for forty years.

The judges, like Samuel; the kings, like David and Solomon and Hezekiah; the prophets, like Elijah and Isaiah and Jeremiah and Daniel, believed mightily in God and in the world's coming Hope, though they lived all their lives wrapt in the darkness of "things unseen." What they did see was simply a heaving ocean of dismal evolutions, fatal lapses, victorious abominations, and a hopeless and helpless looking futurity.

Even when Christ came, it was still as true as ever that "faith is the substance of things hoped for, the evidence of things not seen." Much of what man saw in Christ was as inexplicable as

what they did not see. The Roman saw in Jesus a power far superior to anything his own race had ever worshiped—a mightier Cæsar than had ever sat on Rome's imperial throne, but a Cæsar who fled from kingship, not into it, whose might was used, not for conquest, but for self-sacrifice. Pilate's faith got so far as his political eye saw, and no further: "I find no fault in this Man."

Herod saw in Jesus the Prince of Necromancers. His faith crowned him as the most marvelous Magician in the world, and it turned to scorn and contempt when Christ stood motionless and silent instead of gratifying the royal wish by a sample exhibition for his special delectation. The learned Jew saw in Jesus a man at whose miracles and speech he stood astonished, but a man who painfully confounded all his preconceived and fondly-cherished ideals of a Messianic King. The simple Nazarene, unclothed with kingly splendors and ungirt for warlike exploits that should lift the nation to a higher pinnacle of earthly glory than David or Solomon had ever done, was too bitter a disappointment to endure. If their dazzling dreams of the Messiah were true, then Jesus was no Messiah for them.

If Jesus was the Messiah, then all their dreams were false. And so, "though he had done so many miracles before them, yet they believed not on Him." The multitudes eagerly followed Christ because the "blind received sight, the lame walked, the lepers were cleansed, the deaf heard, the dead were raised up." They sought him because "they did eat of the loaves, and were filled." They saw in him the greatest of Physicians, the most generous of Philanthropists, and their faith in him had no trouble in going that far. But it took flight when that mighty Miracle-worker walked hungry to the fig-tree to find nothing but leaves, suffered himself to be worse off for a home than the foxes and the birds of the air; when he allowed himself, without resistance, to be insulted, abused, and murdered.

The common people heard Jesus gladly. His speech had the freshness of nature, the familiarity of every-day life, the glow of human reality, the instinct of truth. But below the charming simplicity of his parables there lay deep meanings, which, when touched, men exclaimed, "This is a hard saying; who can hear it?" The faith of even the inner circle of Christ's disciples had still

need to be the "evidence of things not seen." The mysterious statement, "My kingdom is not of this world," did not prevent even James and John from putting in a special claim that they might be the chief ministers of State in that kingdom.

When Peter declared his belief that his Master was the Christ, the Son of the living God, it was not flesh and blood that had revealed that to him, but the Father in heaven. Yet that same Peter knew so little of Jesus that, immediately after, we hear him severely rebuked for his ignorant interference respecting Christ's coming sufferings: "Get thee behind me, Satan, for thou art an offense unto me." And that same Peter, too, after more than three years of closest intimacy with Jesus, so little understood his meaning when he said, "He that hath no sword, let him sell his garment and buy one," that he had one ready, and drew it with as much vigor as any Mussulman warrior in after time.

The whole life of Christ, even to his bosom friends, was a mass of amazing mysteries—a congregation of opposites; of things strong and weak; of things marvelously high and marvelously humble; of things clear as sunshine, and

dark as midnight; of things simple as childhood, and profound beyond conception; of things transient as a passing day, of things everlasting as God himself; of things that touched but an individual, of things that affected every soul of man; of things that centered in a blade of grass, a sparrow, a hair of the head; of things whose centrifugal flight swept the universe. His tragic death was to them the greatest mystery of all. He had foretold it, even its chief features; but when it came, they all forsook him and fled. His death was theirs too—the death of all their hopes. Even the strongest believers in him could only cry out of the depths of their despair, "We trusted that it had been he who should have redeemed Israel."

Is faith still "the substance of things hoped for, the evidence of things not seen?" Have not nineteen hundred years of ever-increasing knowledge of Christ cleared up all mystery concerning him now? No, indeed. The Jew is as unable as ever to see his great Messiah in Jesus of Nazareth. The chivalry of self-sacrifice is still a mystery quite irreconcilable to the world's notion of chivalry. Christ's passage up to exalta-

tion by the descending steps of humility is still a confounding enigma to men.

How men view the conquest of enemies by forgiving them is seen in the vast armies and navies of the most Christian nations of the world —armies and navies immeasurably greater and more terrible than ever before existed on earth. The cross of Christ crowns the spires of a hundred thousand churches, and millions that worship under it are all too ready to do violence to those who differ with them, so little do they know of what that cross really means. The gospel is still foolishness to the Greek. Men who would fain monopolize the culture, the learning, the science, the wisdom of the world—the modern Areopagites on the Mars' Hill of their own lofty conceits—still look down in mockery at the simple preacher of Christ, and cry, "What will this babbler say?" Christ is still, to many doctors of the law, a painful mystery. They do not understand him, and therefore they strive to leave him nothing but his name, and of his truth nothing but its shell. The world by its wisdom knows not the Son of God—no more to-day than nineteen

hundred years ago, and it will not any more in nineteen hundred years to come.

Faith in Christ is confronted with other and even greater difficulties than these. The citadel of the soul, after all, is not the head, but the heart. It is not opinions, but passions, that rule mankind. It is not intellectual preferences or prejudices, but the "lusts of the flesh, the lusts of the eye, and the pride of life" that are the preponderating forces in the world. Men have always known better than they have done, because appetite has always been stronger than conviction.

This accounts for the strange and terrible and almost continual lapses of God's ancient people. They were scarcely well out of Egypt when all God's goodness and promises were well-nigh forgotten in the memory of the leeks and onions of Egypt, its flowing waters, abundant fish, its green pastures and teeming soil. The pure and beneficent law of Sinai gave place with astonishing celerity to the sensuous idolatry of Egypt, and the fickle multitude danced around the golden calf and shouted, "These be thy gods, O Israel, that brought thee out of Egypt," as if they had never

heard of the spiritual worship of Jehovah. Even Solomon lived to be so overcome with the carnal idolatries of his heathen wives as to build idol-altars by that very temple which he had dedicated to God with the sublimest of prayers. Jeroboam and Ahab, Jehoram and Manasseh, were actually worse incarnations of heathenism than the vile Canaanites, whom Joshua was commanded to smite from the face of the earth.

So intrusive and well-nigh irresistible are these carnalities that they have forced their way into the very holy of holies of Christianity itself. They have enthroned their idolatries under the very blaze of the Christian Shekinah, as witness the frightful corruptions of the Greek and Latin Churches. It was the flesh, and not the spirit, that rejected and crucified Christ. Reason had little or nothing to do with it. Passion, thwarted, infuriated, let loose, was almost the only cause.

It is the same to-day. There is not an Arab who fires into a Negro village and enslaves its inhabitants but knows well enough that he is committing a dreadful crime; but that is nothing when he can drive a profitable trade in slaves. There is not a rum-seller but is as well aware as any

temperance lecturer that it is "distilled damnation" in which he is dealing; but he cares little for that while his coffers overflow with easily-gotten gain. The thief, the murderer, need no judge or jury to condemn them; conscience has done that long before their crimes were committed, but its voice was lost in the loud demands of the covetous eye, the vengeful heart.

Passion is master. Lust is the autocrat of the soul. Anything that challenges that dominion, anything that aims at its overthrow, will rouse that lust to a white heat of rage. It is here where faith meets its most deadly antagonism, where its fiercest battles are fought and its most decisive victories are won. The faith of Adam, Noah, Abraham, wrestled with all these tremendous lusts of the soul, and overthrew them all. Moses and all the faithful prophets and pious Jews did the same. It was impossible to reach salvation through the coming Savior in any other way.

The advent of Christ in person was a new apocalypse of this same necessity, more emphatic than ever. The very beginnings of faith in him were the beginnings of a deadly struggle with all the carnalities of fallen human nature. To be-

lieve in Christ meant victory over all the brood of vipers that dominate the carnal mind—unrighteousness, fornication, covetousness, maliciousness, envy, murder, debate, deceit, malignity, lasciviousness, idolatry, witchcraft, hatred, wrath, strife, sedition, drunkenness, revelings.

It was an easy thing to admire the beneficent miracles and the fascinating speech of Christ; it was a very different thing to breast the whole current of the seething passions of the soul that they might find salvation in his name. It was one thing to follow him for some personal advantages; it was quite another thing to be crucified with him. Faith in Christ meant the crucifixion of the flesh with the affections and lusts. The dominion of even a single lust proved fatal to the rich young man who seemed to have gained the ascendency over the rest. "Go," said Jesus, "sell all that thou hast, and give to the poor, and come and follow me. But he went away sorrowful, for he had great possessions." It is the same to-day. The inexorable law of entrance into Christ's kingdom is, "If any man will come after me, let him deny himself and take up his cross and follow me." Even this does not sum up all the difficulties

which beset the exercise of faith in Christ. There is a tempting devil to be taken into account.

Christ is the Apocalypse of Satan and his work. Is there a tempting devil? Certainly not, if Christ has deceived us; certainly yes, if Christ is true. Christ declared that he cast out devils from the souls of men; that he talked with devils; that they asked his permission, and he gave it, to enter the herd of swine; that he was himself tempted by the devil. If there be no devil, then Christ has lied; if it be impossible for the Son of God to lie, then there is a tempting devil.

Christ's temptation in the wilderness is a revelation of Satan's masterpieces in the line of temptation. Here are revealed his supreme points of assault, and the most potent methods he employs. Distrust, presumption, and self-worship—all under the pretense of faith in God and our own good—these are Satan's master temptations. On these lines the first man, Adam, fell; on those same lines the Second Adam, the Lord Jesus Christ, stood victorious. Satan can not force men to sin, but he can do everything short of that. His great power lies in inducing men to believe that evil is good, and good evil. It was listening

to the temptations of Satan that enthroned evil so completely among the antediluvians that every imagination of their hearts was only evil continually. So with the Sodomites, the Canaanites, the derelict Hebrew kings and people, and all the wicked generations of men down to Christ's time. It was the success of Satan's temptation that led men to crucify Christ. The learned ministers and rulers of the Jewish Church thought they were doing God's service in executing this impostor, Jesus. They thought they were acting as philanthropists and saints in crushing out of existence this fatal Christian heresy. So do the Mohammedans think as they murder the "infidels;" so did the persecuting bigots think who lit the martyr-fires of Smithfield or kept the Inquisition tortures of Spain going.

A vast proportion of the crimes of mankind have been perpetrated under the name of religion; that is, at the instigation of the devil. Lies are the staple commodity of Satan. Alongside every truth he plants a lie, and a lie so like the truth as to pass readily for the truth. There is no counterfeit coin like Satan's. It has been the world's chief currency all along, and is to-day.

The Sadducean lie, that there was no spirit nor devil, circulates vigorously still as we hear men scoff at the notion of any devil at all, and relegate it without hesitation to its place as a myth of the Dark Ages. The coin of the Pharisaic lie, that Christ cast out devils by Beelzebub, is still in currency, though cast in a less outrageous-looking mold, and stamped with a more cautious impress.

Much of the good of the world is still attributed to selfishness, priestcraft, and pride. Satan will never let the world believe that Christ and his religion are good if he can help it. He knows how to paint a Christian life in all sorts of false colors. He can make the most fatal sins appear the most innocent-looking things, and the most vital Christian graces appear quite burdensome and unnecessary follies. By the terror of the gospel law of life—terrors of his own conjuring—he persuades men to have nothing to do with it. According to him, religion is only slavery and misery, and the pleasures of sin are the only true freedom and elixir-joy of life. The whole region of doubt and unbelief is his paradise of operations. This is his favorite hunting-ground for souls, and here he takes his prey by thou-

sands. No soul reaches Christ by faith until he has quenched the innumerable fiery darts of the evil one.

It is no easy thing to believe in Christ to salvation. The difficulties of such a faith in Christ's time were Alpine. They are that still. They will be always that. This is one chief reason why faith is so precious in God's sight, and precious in its influence upon ourselves. How can any one ever believe on the Lord Jesus Christ? Can a man do this of himself? Yes, as easily as he can raise himself from his tomb. But for the Holy Spirit's help, no human being ever could or would believe savingly on the Lord Jesus Christ. It is the Holy Spirit who sends the first ray of convincing light into the soul. It is the Holy Spirit who establishes and illuminates the court of conscience and presides over the inquiry that brings conviction and condemnation to the guilty spirit. It is the Holy Spirit who inclines the will to turn round and steer heavenward. It is the Holy Spirit who inbreathes the desire to pray which sends its first sigh towards God. It is the Holy Spirit who helps the soul to strip the thousand delusions of sin and Satan of their covering and

to see them as they are. It is the Holy Spirit who darts the first rays of hope into the despairing heart. It is the Holy Spirit who takes us by the hand and gently leads us through the innumerable mazes of perplexity and danger step by step to the cross. It is the Holy Spirit who prompts, encourages, stimulates, empowers us to trust in the Son of God. The difficulties of faith are mighty; but the power and resources of the Holy Spirit are almighty, and they are all within our reach as readily as a father's and mother's help is for their child. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him!"

What is it to believe on the Lord Jesus Christ? We had better ask Christ himself. Christ taught the world what faith in him is by object-lessons. He has shown us how it is done by showing us the thing itself being done. He presents us with souls believing, to show us how all souls may believe. When he said to the Syrophenician woman, "O woman, great is thy faith; be it done unto thee even as thou wilt," all the essential elements of saving faith must have been present.

This woman's faith had already triumphed over all manner of hindrances, external and internal; hindrances such as were keeping multitudes of learned Jews and of the common people alike from Christ. She was sure Christ could grant her request; but was she sure he would? Her faith in Jesus had made it already sure. The miracle she sought was already as good as done. She might not have comprehended Paul's definition of faith, but she was helping us wonderfully to comprehend it. Her faith was the substance of that miracle hoped for, the evidence of that blessed thing as yet unseen. She was not reasoning about the nature of faith and how to exercise it. She was exercising it so mightily that even the thought of what it was did not occur to her. Her faith brought her knowledge; she knew he could. It brought her certainty; she was sure he would. It brought her rest; her heart trusted without fear.

This is faith in its core. It is heart-trust in Jesus, heart-trust in his infinite love and power. It is a heart-confidence so confiding, so rich, so full, as to obliterate even the thought of confidence; like the heart-beat of health, so vigorous

that we are unconscious of having a heart at all; like the motions of life in its fullness, so buoyant and joyous we do not stop to ask how we live, or what is the philosophy of life. That this was her faith, and is to be ours, Christ took care to show us in a way we can never forget. He tested it before our eyes. He put it into the hottest of crucibles to show us its real purity and genuine worth.

Her first appeal was apparently a failure. Christ did not respond, as she had fully expected. His answers were such as seemed to discourage, if not destroy, all hope. Any other sort of faith than hers would have turned away in despair, and in angry despair at that. But the more Christ appeared to hold back, the more strenuous and resolute her faith grew. No matter what he said or did, she would have the blessing. And she got it, and so will all whose faith, like hers, will take no denial. It is the faith that refuses to hesitate, to doubt, to fear, no matter how God appears to treat us, that God loves and honors and rewards. To such a faith he always says, "Be it unto thee as thou wilt."

Faith in Christ means surrender. The last

weapon of war with God is dropped; the last fortress of hostility is dismantled; the key of the kingdom within is handed over to Christ. Christ shows us how this is done in one illustrious example—Paul. Paul in unbelief was a whole arsenal of weapons, bristling with deadly hostility to Christ. All the powers of his body, of his stalwart intellect, of his vast erudition, of his enthusiastic heart, of his indomitable will, of his commanding influence, of his naturally fervid religious spirit, were aroused to a white heat of hostility at the very name of Jesus of Nazareth. He was ready to shed the last drop of his blood and of other people's blood to blot that name from the memory of man.

But Paul, the believer in Jesus, is the most complete reversal of all this. He changed masters. His surrender to Christ was as complete, and even much more complete, than his former surrender to unbelieving hatred. Paul's faith made Christ supreme over the whole extent of his nature, character, life, work, destiny. Paul's surrender was positive as well as negative. He gave up all opposition to Christ; he devoted all he had

to devote to Christ. It was a willing, gladsome, jubilant act of his soul, in which all his faculties concurred and rejoiced to concur. It was done eagerly, unhesitatingly, unconditionally, royally, finally. That is the way to believe in the Lord Jesus Christ, and of all such Christ says with Divine emphasis, "Thou shalt be saved."

Such a faith, as the condition of our acceptance with God, reveals the supreme wisdom and righteousness and goodness of God. Even to human comprehension it is grand in the extreme. It necessitates the profoundest abasement of self, the keenest appreciation of our personal need, the liveliest sense of the exceeding sinfulness of sin. It is the voluntary homage of an intellectual and moral and accountable being. It is the free choice of the noblest and the best. It is the deep channel through which the largest gratitude of the soul can flow. It is the only fitting outlet for the loftiest admiration and love which the human heart can feel. It is, in itself, a moral and intellectual education, whose necessary effect on the soul is in the highest degree sublime. It is the noblest exercise of the noblest

powers of man, and its exercise is a benediction by far the greatest that any human act can confer on human nature.

Moreover, it is within the reach of all, the little child, the hoary veteran, the simplest intellect, the most imperial mind, the most illiterate, the most erudite scholar, the rich, the poor, the forlorn, the solitary, the friendless. In all lands and climes and countries, in all seasons and times and periods and places, anywhere, everywhere, this grand, blessed act of the soul is possible to humanity, and equally acceptable to God. It may be the act of a moment, and it may bring the blessings of life and salvation in a moment. It is as honoring to God as it is ennobling to human nature. It is the most emphatic recognition we can make of God's sovereign authority, of his holiness, wisdom, power, and love, and of every attribute of his nature. It puts our most significant seal of approval on God's method of saving the race. It appreciates Christ's wonderful sacrifice and infinite love immeasurably more than all other modes of appreciation, and it is infinitely more grateful to him than all others put together. It is the only tangible and substantial thing we

can offer Christ, and he accepts it as the richest of all gifts that the wealth of human nature can bestow. It crowns the Lord Jesus as Lord of all, the King of glory in the vast realm of human thought and feeling and desire, and he accepts with delight the royal dignity we confer and the loyal fealty we swear. It is the only honorable and proper and fitting thing we can do with Jesus Christ, and the whole universe is in complete accord with the righteousness of the act. It enables Christ to see of the travail of his soul, and he is satisfied.

CHAPTER VIII.

THE SOUL'S RENEWAL

CHRIST is the Apocalypse of the soul's renewal in righteousness and true holiness. Christ was heaven-born; so must we be. Our new life begins where his began, by the direct inspiration of the Holy Spirit.

Without regeneration, no man can ever be a Christian. "Ye must be born again." It was news to Nicodemus when he heard this, and it was neither palatable nor possible-looking news to him. Nor has it ever been either the one or the other to the world in general. It is too radical, too sweeping, too immense for the natural man or the Pharisaic man to appreciate or feel the need or want thereof. It is far easier to put a little whitewash on the outer sepulcher than to make a clean sweep of all the dead men's bones inside. The world is always ready to commend the making clean of the outside of the cup and

platter, but does not want that the extortion and excess inside be touched.

Christ was a revolutionist. Nothing but turning the whole inside pollution out would do for him. Nothing but the expulsion of the old carnalities and induction of a whole new set of moral principles and powers would satisfy him. The old foundations were too rotten to build the new man on; they must be swept away, and if any man be in Christ, he is a new creature.

This is Christ's starting-point for the new character and life. It is a new creation as much as the creation in the beginning. It is the creation of new desires, aims, and aspirations; new motives, principles, and incentives; new delights, appetites, and tastes; new notions, ideas, and ideals; new resolves, purposes, and plans; new relations to God and man, to time and eternity. In fact, "old things have passed away; all things have become new." "With open face he beholds, as in a glass, the glory of the Lord, and is changed into the same image from glory to glory, even as by the Spirit of the Lord."

This is a wonderful revolution, the most wonderful in the world. Angels, who look at it from

a far loftier vantage-ground than ours, are struck with heavenly admiration as they watch its enactment. Whether their intense interest is awakened as armies struggle on the battlefield, or as diplomatists struggle in cabinets and councils, or as national or social or scientific revolutions pass before their eyes, we are not so distinctly informed; but Jesus himself declared that "there is joy in the presence of the angels of God over one sinner that repenteth."

But can this most atonishing of all beneficent transformations be really effected? How? and where? and when? and under what conditions? It is as unattainable by mere human power, and all human power combined, as to "bind the sweet influences of Pleiades, or loose the bands of Orion, or bring forth Mazzaroth in his season, or guide Arcturus with his sons." But it as easily done as Omnipotence can make things easy.

Christ answers the eager questionings of the soul regarding the stupendous work of God in his own way, and to us the way most vividly clear and intensely satisfying. He shows us what conversion is by converting men before our eyes.

Pentecost is Christ's answer to all manner of

inquiries concerning conversion. Here three thousand sinners passed through this mighty change. The work was done before the unclouded gaze of men, and of all men to the end of time. All ages, sexes, and conditions were represented. It was done quickly, thoroughly, lastingly. Prayer, and faith, and perseverance, and unity of desire, and whole-hearted earnestness were the human conditions fulfilled; the Holy Spirit of God did the rest. Sin was consumed as in a furnace of fire; purity was enthroned with royal magnificence; moral power invincible was imparted; and each soul was sent forth on its mission in life as a flaming seraph, full of the life and joy and beauty and might and glory of its heaven-bestowed nature.

That was only a sample of how God converts men; how he intended to convert men; how he will always convert men.

CHAPTER IX

THE CHRIST-LIFE

WHAT is a Christian? It is one like Christ. A Christian is a human edition of the Divine Christ; a reproduction of the infinite Christ in the finite human being, so far as it can be. He is our example that we should follow his steps.

But can we really be Christians like Christ? Is that possible to mortals here below, and how far is it possible? Let Christ himself answer. He himself has taken great pains to inform us well on that point. His answer is in living men like ourselves, and especially the apostle Paul. Paul was not like Jesus, a divine man. He was like us, an entirely human man. What Paul was, we can be, and through the same means.

What was Paul? He was a sinner, to begin with, and, by his own confession, the chief of sinners. If to be a murderer and a murderer of

God's saints is to be the chief of sinners, then Paul was right in his own estimate of himself. Paul's start heavenward was not from the topmost round of the ladder of human innocence and excellence. He was low enough when the message of salvation reached him. Christ speaks, through sinful, blaspheming, bloodthirsty Saul of Tarsus, to all vile sinners. Any man can be saved if Saul could. The guiltiest souls will be forgiven, if they but obey Christ's call as he did.

And yet Paul did start from the very topmost round of the ladder of mere human excellence. He was a Pharisee of the Pharisees. That meant the best sort of man that mere human power could make. Probably the best attempt ever made by man to make a first-class man was that of the Pharisee. And he succeeded in making a first-class "viper." Paul's whole religion had to be unmade before he could take the first step heavenward. We must come down from the lofty pedestal of our own self-created goodness, and humble ourselves before God. Paul did come down, and, by faith in the crucified Redeemer, he became a converted man through the power of the Holy Spirit. "For me to live is Christ,"

he said; that is, he had chosen the Christ-life to live. At its close, he declared, "I have fought a good fight; I have finished my course; I have kept the faith." That was the Holy Spirit's declaration as well as his.

War is the noblest thing in the world, if it is only of the right kind. Christ, the Captain of our salvation, was the greatest Warrior who ever lived. Paul was a soldier from the hour of his conversion. So is every true convert. So must every true convert be. There is a trinity of evil as of good—the devil, the world, and the flesh. All the battalions of evil are ranked under these great divisions. Paul fought them all. Christ fought Satan with the sword of the Spirit, the Word of God. That was Paul's weapon throughout. Christ subdued the world with love. So did Paul. Christ was full of the Holy Spirit. Paul was so full of the Spirit that he kept his body under. It was a temple of the Holy Ghost. Courage, endurance, discipline, skill, loyalty, are essentials in the soldier. Paul was a master in them all. Amid roaring multitudes of fiery and bloodthirsty fanatics, he, like his Master, remained calm and undismayed. He stood un-

abashed in the presence of kings and potentates, and poured out his eloquent logic in defense of Christianity. Pounded almost to death, he was up and away to preach. His masterly retreats were as bold as his lion-like assaults. He could fearlessly eye the skulking Festus, though his prison-chain clanked by his side, and he could manfully demand of the magistrates of Philippi when they dared to whip a Roman citizen.

It was no wonder that the Roman officer on board the *Castor and Pollux* was so friendly to Paul. It was one courageous spirit recognizing another. Paul could storm the enemy's citadel, sword in hand, as when he scaled the ramparts of Corinth or Athens, Ephesus or Philippi, and he could execute a brilliant flank movement, as when he appealed to Cæsar. A more fearless warrior never lived; that is, a man more like his Master, Jesus Christ. "Of the Jews," he said, "five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen,

in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." But none of these things moved him. Like his Master, he suffered everything and flinched in nothing. Firm as adamant, he stood to his post. Obedience to conscience, to the truth of God, was the lodestar from which he turned neither to the right nor left. He had conquered himself, and the word of command from the skies was enough for him. Grace had sharpened his intellect, rectified his judgment, and made him as wise in his moral strategy as he was fearless in the fight. Never did soldier make fewer mistakes or execute wiser plans of Christian campaign; that is to say, never was Christian warrior like the great Captain himself, the Lord Jesus Christ. Through all his wars one banner was waved aloft—the bloodstained banner of the Cross, "This one thing I do!"

Nor did he beat the air. No, but he beat the enemy! His was the march of conquest. Far more than Cæsar could he say, "I came, I saw, I conquered." In his track sprang up Churches,

converts, organized Christianity—and Christianity to stay; and it has staid through all the ages since, and will to the end of time. "He finished his course." He was bound to win in the race, and win he did. He had no weights of worldliness and unbelief and half-heartedness to lay aside. He had done that long ago. He ran as all Christians can and should, with a light, a sinewy step, a cheery, vigorous bound forward, and a heart full of hope of winning. Of despondency he knew nothing, and would know nothing, and neither should we. Over his heart he wore a coat of mail, a faith from which all the fiery darts of temptation and all the floods of trial rolled harmlessly off. Nothing hurt or weakened or impeded him in his glorious mission. By the Divine alchemy of the heaven-sent promise, all things worked together for his good, and the good of the cause for which he labored. Instead of weakening in the race, he waxed stronger and bolder at every step, and never before was he so triumphantly happy as within the sound of the executioner's ax. Like his glorious Lord, he neither tired nor stopped until he could exclaim, "It is finished!" And he "kept the

faith," and had a faith to keep. He knew well whom he had believed. He had scanned the whole hemisphere of fable, Jewish and heathen, and he had done with it forever. The rubbish of tradition he had cleared away until he had reached the solid rock of truth, the truth as it was in Jesus, and he had built upward thereon his life of faith and labor of love.

Paul's grip of faith and the reason why, he lays bare in his Epistle to the Romans. He shows us there how well he had mastered the deep, Divine philosophy of salvation's plan. That epistle opens to us the breadth of his Christian intellect and the warmth of his Christian heart. He had found something dearer than life, and he ever after counted all things but loss for the excellency of the knowledge of Jesus Christ. Neither the polished sophistries of Greece and Rome nor the fascinating splendors of Judaism could ever in the least loosen his grasp of the Christ truth, all summed up in a word, "Christ in him the hope of glory." That truth lodged in his heart as in a New Ark of the Testament, and over which the light of Christ's face, as a living Shekinah, ever beamed, untarnished and

undimmed through all his wanderings, toils, and trials.

Can weak, sinful man ever be like Christ? Can he follow such a holy example? Can he walk as he also walked? Can Jesus Christ be indeed a possible pattern for only Christian character and life?

This is Christ's answer. He points us to Paul, and says, "By grace are ye saved through faith, and that not of yourselves; it is the gift of God."

CHAPTER X

CHRISTIAN DIVERSITY

BUT every Christian can not be a Paul. Certainly not. Christ never intended that he should be. There is not the least necessity that he ought to be. The spiritual elements of Paul's character are free to all men; his special mission as God's chosen servant belonged to him alone. This is true of all men as well as Paul. The manifestation of the Spirit is given to every man to profit withal. Unity in diversity, and diversity in unity, is Christ's law in his spiritual kingdom, as it is his law everywhere else, so far as we know.

No two things are alike—no two men, no two Christians. Christ had no two apostles alike, nor their mission either. Take four apostles—Peter, Paul, James, and John. Peter was impulsive, warm-hearted, erratic, and given to sudden strokes. It seems as if the blood of the Celt

flowed through his veins. A nature of that kind, no doubt, has its own special dangers. It was Peter who, in his sudden warmth of mistaken zeal, rebuked Christ for predicting his sufferings on the cross. It was impetuous Peter's sword that swung aloft and came down on the ear of the high priest's servant at Gethsemane. It was Peter's voice that was heard vowing to go to death rather than deny the Lord. And alas! it was that same voice that was heard in the council chamber of the Sanhedrin, swearing violently that he knew not the man Jesus.

Yet such a nature has its good possibilities. It was Peter—prompt Peter—who, at the Master's call, dropped his fishing-tackle, left all, and followed him. It was Peter who made the first clear, outspoken confession of the glorious Messiahship of Christ: "Thou art the Christ, the Son of the living God!" It was Peter's warm heart that spoke on the Transfiguration Mount, "It is good to be here; let us make three tabernacles; let us stay here forever!" It was mighty Peter whose preaching on the Day of Pentecost, like a tornado of heavenly fire, swept three thousand souls into the kingdom of God. It was heroic

Peter whose boldness astounded the self-wise doctors of the council as he drove home the sword of truth to its very hilt: "Be it known to you all, and to all the people of Israel, that by the name of Jesus of Nazareth, whom ye crucified, whom God raised up from the dead, even by him, doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other name given among men whereby we must be saved." And it was Peter who, if tradition is true, refused to be crucified except with his head downward, that he might with his last act mark his abhorrence of his shameful denial of his Lord.

Under the restraining and inspiring grace of God, Peter's peculiarity of nature fitted him for a work he alone could best do. As one of the inner circles of Christ's most intimate friends; as a mighty leader in the first Christian Church; as the first to make a break in the terrible ramparts of heathenism, and the first Christian preacher to the Gentile world, he stands, and was pre-eminently well fitted to stand, as a glorious apostle of the Lord Jesus Christ.

The world has always owed much to its Peters —its impetuous, fearless, powerful, warm-hearted heroes, whom it has very often styled cranks and fools. Both in Church and State it is they who have often made glorious innovations and startled the world out of its ruts by their sudden and tremendous strokes, which have turned out permanent benedictions to the race.

Then comes Paul, a totally different character,—calm, thoughtful, reflecting, with a towering intellect and a broad, many-sided nature; learned, cultured, full of knowledge and wisdom; a man pre-eminently of the world, in the best sense, and of the higher world of letters, and philosophy, art, and government; a born prince among men. It took a mighty, moral heat to set him on fire; but when he was on fire, he burned with a steady blaze of holy, intelligent, and unquenchable enthusiasm. That was the man to write the profound Epistle to the Romans; to defend and expound the Christian doctrine before the haughty scholars of Greece and Rome; to argue for Christianity before hostile audiences in the synagogues; to stand in courts and palaces and royal presences and speak worthily and con-

vincingly for Jesus; to carry the gospel into the remotest regions of Europe, as well as Asia, and to lay the deepest and most enduring foundations of the Christian religion for all coming ages of time and all future generations of men. Peter was unequal to such a task, but Paul was just the man.

Such men God raises up at times—great men—and their coming marks a new era. And such men God is constantly raising up—lesser Pauls—to do some such similar work in restricted degree, but each differing from the other in endowment and in mission.

Different from either Peter or Paul was James, the pastor of the Jerusalem Church. He had neither Peter's impetuosity nor Paul's intellect, but he had a pre-eminent capacity for work. He was the type for all ages of the Christian plodder. Such was his steady passion for daily, lowly work for God and for man, irrespective of class or creed or nationality, that the Jews, it is said, so loved and honored him as to permit him to enter the temple's holy place, a thing for any one else but a Jew being instant death. That was the man to write the most practical epistle in the

New Testament, "Wilt thou know, O vain man! that faith without works is dead?" That is its keynote. Paul could expound the deep philosophy of faith, but it took James to expound faith's practical philosophy in its all-important supplement of good works. As some one has said, "God has plenty of ordinary work to be done, and plenty of ordinary workers to do it;" that is, if they will do it; and James was raised up to show us how.

It is stone by stone that builds the pyramid. It is the single deposit of the coral insect before it dies that builds the island from ocean depths for the habitation of man. It is the individual soldier's work that makes the conquering army. It is the unnoticed, every-day work of the Church-member, in the home, in society, and in the many-sided relations of life, that makes the aggressive prosperity of the Church. It is the aggregation of units that makes the might of the world's most powerful and successful enterprises. No man need despise himself or his mission as long as he can read the Epistle of St. James.

Different still from any of the others was a fourth—John. Love was his distinguishing char-

acteristic. His heart overflowed with a tenderness as deep as it was refined, as holy as it was sublime. John's nature suggests a woman's love in its purest and most elevated forms. Other disciples loved Jesus, but John lay on his very heart. His whole being was transfigured, enraptured, and glorified with the love of Christ. This was the heavenly aureole that crowned his brow, the transcendent motive, spring, that directed his whole being. This is the very genius of his Gospel —his loving adoration of the Savior of men. His epistles are Christian love-letters—the holiest of the holy, the sweetest of the sweet. No wonder that in every age the troubled heart has turned for balm to the fourteenth chapter of John, or to the first chapter of First John. It is on these sunny pages, beaming with the very love of heaven itself, that the dying eye lights up as it casts its last look; the dying ear listens rapturously to its last earthly sound.

After all, it is love that wins. It is the strongest force in the world. Men may resist the might of argument, the impact of genius, the tremendous force of persistent toil; but love forces its way to the heart, melts down the ada-

mantine opposition, seizes the victory, and makes the enemy himself shout for joy. To whomsoever God has given a great, loving heart, it is an endowment of the most precious sort; provided, like John, it is filled with the purifying and ennobling energy of the Holy Spirit.

These men were like us in all things, sin not excepted. As they copied after Christ, so may we all. Even their very errors are beacon-lights to show us how we can do better.

CHAPTER XI

PRAYER

CHRIST is the Apocalypse of Prayer. "Lord, teach us to pray," said the disciples; and Jesus did. "After this manner therefore pray ye." Christ permitted, encouraged, commanded them to pray. He did not stop to remind them of natural laws that perhaps their prayers might collide with. Christ knew all about natural laws; for they were all his own laws. If he commands us to pray, it is that our prayers shall be heard. He will look after the natural laws.

The disciples were to speak to God directly. No third party was necessary. The sovereigns of earth, in State and Church, have allowed that privilege to few, and only on special occasions; but the Sovereign of earth and skies allows it to all men, as often as they please. Men have thought this too good, and so they have made to order a variety of intermediary and interces-

sory devices, saints and angels innumerable, the living and the dead, and especially the priestly and Churchly intervention. But Christ's "Pray ye" sweeps them all away at a stroke.

Nothing can ever rob the soul of its high privilege to approach the throne of God for itself. And Christ taught these disciples to come boldly to the throne of grace. That did not mean with insolence or presumption in the remotest degree, nor rashly without due thought, nor irreverently in any way, but with the greatest simplicity and freedom of thought and feeling and word and action. All the paraphernalia of Oriental sycophancy in approaching kings was to be set aside. With the heart of a child, and the lips of a child, and the love and trust of a child, and the freedom of a child, they were to talk to God.

It is not magniloquent oratory God wants in prayer; neither is it the gorgeous display of genuflections and attitudes and ceremonies; nor is it the pompous ebullitions of praise and high-flown compliment and exterior adoration. It is the human heart talking to God's heart that God loves.

This is incense, whether it comes from the

garret or the palace, the humblest closet or the most superb cathedral. "After this manner." So that prayer is possible to any man, woman, or child in the world, anywhere at any time, under any circumstances, in any age or period, in any land or clime—absolutely, entirely, universally possible to the end of time.

Even the very words of Jesus need not be uttered; for the dumb and the sick, and those whose silence is enforced, may pray Christ's prayer in the secret chambers of the heart. Nor need we always follow the precise form or order or phraseology or language of Christ's prayer. "After this manner," says Christ. Here are the essentials; after that, the largest latitude of thought and expression and form. Nothing can be conceived freer, more simple, more adapted to humanity in its ever-varying and limitless wants, than the privilege of prayer Christ's teaching here indicates.

"Our Father." That was a new conception of God to men. The noblest conception of God of the Roman and the Greek never included this idea. No heathen religion ever taught it. The majestic conceptions of the Jew were chiefly of

the awful power and grandeur and justice of God. But the Fatherhood of God comes to us in Christ as a revelation, like the rising sun banishing the darkness of the night, and the twinkling stars as well. And, like the sun, this glorious thought warms us into loving sympathy with God, and draws us towards him with the centripetal force of affection and confidence irresistible.

"Our Father." Here is the twin thought—the brotherhood of man. If God is our Father, we are brothers and sisters, and therefore it is the family prayer we offer—not my Father, but ours. Thus our very first words to God bring us out of our selfishness and into the wide brotherhood of man. The more we pray for all others, the readier God ever is to hear us for our own wants.

"In heaven." This links us to the skies. If we have a Father there, real indeed must be our interest in that world of glorious mystery. Our vision broadens, and we look beyond this sphere of time and behold our inheritance in the celestial world, incorruptible, undefiled, and that never passes away.

"Hallowed be thy name." This puts the holy God in his rightful place, and us in ours. We

must see God with the vivid perception of his glory if we would pray as sinful mortals should. Irreverence is ignorance, depravity, death. Reverence is light, beatitude, life.

"Thy kingdom come." Here is loyalty in its love, its hope, its progressive spirit, its broadest philanthropy, its most joyous outlook, its noblest end. Christ's kingdom on earth is the consummation of all conceivable good to man.

"Thy will be done in earth as it is in heaven." This is the highest will of life—high as the heavens. This is turning earth into heaven by bringing heaven down to earth. One rule for both. What a pinnacle of moral perfection this teaches us to aspire to and to realize! For why aspire to what can not be realized?

"Give us this day our daily bread." God makes our bread every day—not stale bread, nor dear. It costs us gratitude, faith, and the labor of asking, and a humble sense of our dependence on him, not for a wholesale stock lasting a lifetime, but for a day at a time.

"And forgive us our trespasses, as we forgive them that trespass against us." An equation in morals as difficult as it is sublime in its simplicity

and grand in its outcome. This puts to the test the sincerity and strength of our desires for God's forgiveness, and enables us to measure exactly for ourselves both one and the other.

"And lead us not into temptation." Pride dares the worst to come on. True courage never underestimates an enemy, and is not afraid to cherish a wholesome dread. No man is quite sure of himself when the ordeal trial gets seven times heated more than is wont. We ought to ask to be saved from sore temptation, and take good care ourselves to keep off the enemy's ground and out of the range of his fiery darts.

"But deliver us from evil." Sin in the abstract, in all its principles, persuasions, fascinations; sin in the concrete, in all its practices, persons, and its most powerful impersonation of all—Satan.

"For thine is the kingdom, and the power, and the glory." There is no dominion but God's; no might but his; no glory but the Divine. There may be satellites and planets; but there is only one sun.

"Enter into thy closet, and shut the door, and pray to thy Father in heaven, and he will re-

ward thee openly." That was Christ's own plan. His closet was the mountain-side. The midnight shut him in, and he talked with God alone until the morning. Here his soul drank deep refreshing as he turned from the weariness and weakness of earthly toil. Blessed compensation for the chilling disappointments and the disheartening sorrows that multiplied upon him every day! Here glorious vistas of hope brightened into realization. His Father's smile and kiss of love was the seal of God's admiring approval, and the fresh afflatus of the Holy Spirit gave new courage and strength for the conflicts of the morrow.

The Christian life without closet-prayer is too onerous, too discouraging, too overwhelming in its griefs, too dark in its horizon outlook, too mighty in its enmities, to be endured. Alone with God the shadows flee away, the invigoration divine braces us afresh, hope and heart take wing again, and we come forth as the strong man to run his race.

Prayer has been said to be the "key of the morning and the bolt of the evening." It opens the day in blessing, it closes it in safety. So

Christ opened and closed each day he spent on earth; and so should all men. Christ prayed with his family; that is, his disciples—and the loaves and fishes grew into thousands, and the hungry were fed. That is the best way to feed a family. One loaf with God's blessing is worth more than two hundred pennyworth of bread without. And Christ gave thanks to God before he broke the first loaf. It is God's bread we eat, and we should thank him. In thanking him, we are amazed to find that we live not by bread alone, but by every word that proceedeth out of his mouth—words that work miracles of supply beyond all our calculations.

Christ teaches us all about prayer answered; how, and when, and where; to what degree, and with unfailing uncertainty, like God's faithfulness itself. Christ's life is the great object-lesson he gives to illustrate his own declaration, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." In that life God's delays but cumulate his answers to prayer; apparent failures always end in triumphant answers—answers not such as we had expected, but grander far than we were able to conceive of;

answers near and soon; answers remote, continuous, and ever magnifying.

We are taught to offer the prayer of undoubting faith, and leave the rest to God, who will, in his own time and way, do for us exceeding abundantly more than we can ask or think.

SECTION III

Problems

Christ is the Apocalypse of the vast sociological and other problems of to-day. He is their origin, urgency, solution. Without Christ there would be none. The world marches onward; but it is the Christ truth that spurs it on from behind and beckons it on from before. Men would not know that they were so badly off but that Christ has told them. They would not attempt better things but that he has shown them how. Men know more of Christ than they think, and owe far more to him than they own. The Christian atmosphere is everywhere, and men can scarce breathe anywhere without taking in something of its freedom and inspiration. Christ is the world's only hope.

CHAPTER I

WAR

IN all wars there is a wrong somewhere. If it is right to fight a band of brigands—and it is—it is wrong for men ever to turn brigands. If England and Wellington were right in fighting the battle of Waterloo—and who will say they were not?—it was wrong for Napoleon to dominate Europe with the sword, and attempt to crush the last refuge of liberty in Europe—Great Britain. If it would be surely right for the Christian natives of Europe and America to stop the Turkish massacre of the Armenians at the point of the bayonet, how abominably wrong for the nefarious Turkish government to slaughter in cold blood those vast multitudes of our fellow-Christians! It is a more Christian thing to prevent a nation from enslaving its fellow-men, even by the sword, than to allow them to go on unhindered in their work of death.

But all wars that originated in revenge, or coveteousness, or pride, or malice, or lust of conquest, or any similar motive, are wholly bad. That means most of all the wars in the world. No good, *per se,* can come out of such wars, unless indeed it is true that a corrupt tree bringeth forth good fruit, and that the most hateful vices can produce excellent virtues. If good ever comes out of such wars—and it often has come—it is only because an overruling and merciful Providence has brought that good out; but no thanks at all to the wars for that.

But has not militarism some good features? Certainly. It does men good to learn to stand erect, to obey orders promptly, to march in unison, to respect their superiors, to keep themselves clean and tidy, to cultivate personal courage, to cherish loyal sentiments towards their country, and to be willing even to sacrifice themselves, if need be, in defense of the right. These are virtuous things, and they would be if there was no such thing as war in the world.

But such praiseworthy things can not make good the evil things in militarism and war, with which they stand side by side. War, as a rule,

lets loose all the wickedest passions of fallen human nature, the very demons of evil, which, if not checked would tear the world to pieces. "They that take the sword," said Christ, "shall perish with the sword." War is self-propagating and self-destructive. War begets war. All wars, as a rule, are the progeny of previous ones, and the parents of coming ones. A great conqueror is followed by a greater conqueror; victory on the battlefield is followed by defeat, and defeat is succeeded by after victory. Every new device in arms and armaments is always succeeded by a newer. The more deadly and swift a weapon is, there is always found a deadlier and swifter. The science of destruction takes on a wider sweep at each turn; and so it has gone on, and ever will.

The results of war are more uncertain to-day than ever before in the history of the world, because no one can tell who may happen to possess the advantage in the latest and most effective devices for destruction. An army, like the host of Sennacherib, may be smitten to death in a night by some new scientific angel of destruction, which is perhaps at this moment descending into some

discoverer's brain. Ships of war can scarce stay in first-class effectiveness for a year, or even a month. Nelson's old "wooden walls" are only memories of long ago, and the great steel-incased monsters of to-day will, most likely, vanish even more quickly into oblivion.

War is a frightful waste of the strength of nations. It sheds rivers of young blood—the blood of men between twenty and forty—and that means often the blood of wives and children left helpless, and of the old left destitute. It is fatal to commerce, and trade, and agriculture, and all industry and useful arts. It checks mental growth, disintegrates society, loosens the restraints of all law and order and authority, and is an object-lesson on wickedness which a generation who witnesses it can never forget. It plunges a nation into enormous debts and financial embarrassments, which last for generations and sometimes for centuries. It takes long periods of peace to recover from its effects, and often those effects are never recovered from at all, but national dissolution ensues.

Purely military nations have never yet been a permanent success in the world. The case of

Alexander the Great and Napoleon Bonaparte are renowned examples of this; and less distinguished examples teach the same lesson. Ancient Rome never could have lasted so long but for its equitable jurisprudence and its moral power over men, such as it was. The strength of England to-day is not in her great armies, vast fleets, and "flying squadrons," but in her dominant love of freedom and fair play, her just and righteous treatment of her subjects, the great moral ideas and principles that permeate her whole political, legal, economic, and commercial systems. But for these, all her mighty armaments would not hold her stupendous empire together for a decade. The same thing is true of the United States. Good government anywhere is simply another name for government by kindness, which is but one form of conquering by love. There is not a civilized nation in the world that holds the fealty of its people but by Christ's principle of kindness. The strongest empires on earth are just where it has the fullest play and widest application.

Love is Christ's dynamic force, which is infinitely stronger than all the armies and navies

in the world. The world still laughs this to scorn. But faint glimpses of its truth begin to dawn upon the minds of men through the stern logic of facts. Never before had men so little confidence in the issues of war as now. The very vastness of their armaments betrays their fears of what the results of any given campaign might be. They are so full of militarism that they are more than ever afraid of militarism.

Arbitration is a real and growing factor in the settlements of the disputes of nations. It has done immense service in the latter half of the nineteenth century. It will do vastly more in the twentieth. Arbitration is based on the principle of mutual fairness, respect, and kindliness of intention; and what is that but a measure of that brotherly love which Christ enjoined upon all men?

It will pay for nations to keep cool, to listen to reason, and, above all, to listen to Christ: "As ye would that men should do unto you, do ye likewise unto them." There is more power in that one precept to govern the world than in all the armies and navies on the face of the earth.

CHAPTER II

LABOR AND CAPITAL

CHRIST alone can solve the portentous problem of how to end the conflict between labor and capital. This very struggle, like all other great sociological upheavals of the day, is rooted in the Christ-truth, no matter whether men acknowledge it or not, and no matter what accretions of evil have gathered on either its roots or branches.

Slavery has been the doom of the laboring man from time immemorial, and, for the most part, an unresisting slavery. The battle between labor and capital is only a very modern thing, because it is only of late that men have woke up to see something more clearly of the rights of man as man; that is only saying that the fundamental ethics of Christ have percolated very slowly into the depths of the human mind. But what the slave of ancient history and the serf of the Dark

Ages did not see, the modern workingman does see—that he has inalienable rights. Christ has taught him that. There are still not a few to whom Christ says: "Go to, now, ye rich men; weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be as a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

The men of grinding monopoly are not all dead yet. To get the largest amount of work for the smallest amount of pay is the keystone in the arch of many a financial system. So long as employers work by two rules—first and foremost, to look out for themselves; second, to let the workingman look out for himself—there will be separate and hostile camps of war, combinations, unions, strikes. Self will always antagonize self.

One combination will always create another. One war will always be followed by another.

The workingman has his just claims. They are founded as deeply in humanity and Christianity as any other. They must be honored, and honored to the full. And they will be. Canute could as well stop the incoming tide as any power on earth can stop the rising tide of the workingman's just rights. That tide rises apace, and will sweep away all the monopolies and combines and plutocracies on earth; for Christ is at its back.

The same fate will overtake the unjust claims of the workingman too. Injustice is no monopoly of employers. The workingman can be quite as unjust as he, and he often is. He can demand a wage he never earned; he can be remiss and inefficient and unfaithful. His combination can be quite as autocratic, unreasonable, and cruel as any union of employers. He can show himself a veritable "dog in the manger," who will neither work himself nor let anybody else work. He can be violent, abusive, vindictive. He can arrogate to himself the sole title of laboring man, while his employer works as hard as he, and, in many in-

stances, a good deal harder. He can discount responsibility which he utterly refuses to share, and which he would be totally incompetent to shoulder for an hour. He can create a standard of false values, raising the worth of his own products too high, and making that of other people's altogether too low. He can forget that all men are not endowed with the capacity, foresight, business ability, and energy of character to conduct successfully a large business; and he can remember the absurd communism of demagogues about human equality of possessions. He can strike; that is, he can sometimes take a mean advantage of his employers and of the entire public to obstruct or destroy public business and injure every interest of society, and himself the worst of all.

These, and things like these, never help the workingman, nor ever will. It is not by force or fraud or violence he will ever gain his cause. It will be won only by reason and righteousness; that is, by patient, persistent effort on the lines of Christ's royal law, his Golden Rule, of "doing to others as ye would that they should do to you." Nothing has ever yet been gained in any other way. It is certain nothing ever will be. The work-

ingman is coming to see more and more clearly that this is the citadel of his strength, and that by this sign he will conquer.

Obedience to Christ's royal law would vastly help the employer, who would find it to be his highest business wisdom to enlist the co-operative interest of the employees by giving them some sort of partnership in the concern, as many business men are now beginning to do. It would equally benefit the employee.

The workingman has shown a splendid talent for organization, and he has shown likewise a high appreciation of those qualities that make for the highest success in life; such as sobriety, honesty, steady industry, and other similar virtues. All he needs is to advance further and universally on the same lines, and he will very largely solve his own problem. He can change places with his masters if he choose; he can himself become the capitalist, the employer of labor, and, in multitudes of cases, an independent man.

CHAPTER III

WEALTH

WEALTH, its acquisition, distribution, and use, is another of the tremendous questions of the day. Christ never forbade a man becoming rich, or condemned him merely for being rich. If Christ thought it was a sin for Job to be rich, and Abraham and Solomon, and a good many other Old Testament millionaires, he never said so, nor even hinted that he thought so. There were rich people around him, and some of them his own friends; but he never denounced them merely because they were rich, nor taught his disciples that wealth was a crime.

If it is a crime to be rich, then Christ taught men principles of life and conduct which will necessarily make criminals of hosts of men, and, indeed, of whole nations of men, to a greater or less degree. Christianity, more than any other religion, recognizes the special gifts and endow-

ments of men and shows them how to cultivate and use their talents so that the one talent gains two, or five, or ten. Many men are born traders. God made them that, and they would not fulfill their mission otherwise. If they did not trade, they would hide their Lord's money in the napkin of a sinful neglect; and if they do trade, on Christ's principle, they will oftentimes get rich, as cause produces effect.

But did not Christ say, "How hardly shall they that have riches enter into the kingdom of God?" "And it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God?" Yes, and Christ explained immediately after what he meant by that—"they that trust in riches." It is not the riches, but the trusting in riches, that keeps men out of the kingdom of God. Those who thus are swollen with the pride and abuse of wealth will find it as hard to squeeze into the kingdom of God as a camel through a needle's eye.

But "the things impossible with men are possible with God." Grace can keep a rich man humble, though it takes a good deal of grace to do it. But, then, Christ told the rich young man

to sell all that he had and give it to the poor. That is just as true as that Christ has not told every rich man to do that. Christ knew this young man better than he knew himself. He knew how he got his wealth, and what influence it had on him, and what final mischief it was sure to do him. Christ's diagnosis of this case was as infallibly correct as the cure he proposed was the only safe and possible one. A radical heroic treatment of that sort is likewise, with scarce a doubt, the only proper and safe course to-day with many a rich man too.

It is not money, but the love of money, that is the root of all evil. To make an idol of gold is to break the first commandment, and with as vicious and disastrous an idolatry as any in the world. "Wealth gotten by vanity shall be diminished," and it is just as true that "the hand of the diligent maketh rich." The richest nations in the world to-day are the most Christian nations, and it is their Christianity that has made them rich. This is true after making the very largest allowances for all the iniquities of trade as practiced among these nations, and there are plenty of them.

Take out all the diabolical business done in alcoholic liquors and opium, and all the injurious trade in tobacco and narcotics; all the cheating, lying, and deception, and fraud; all the immoralities, oppressions, and objectionable features of every kind, and the Christian trade of Great Britain and the United States—to take two samples alone—proves overwhelmingly that the hand of the diligent maketh rich. It can not be denied that these two nations are largely controlled by Christian thought and morals and inspiration. Their commerce is certainly, on the whole, conducted on Christian principles; that is, of fair dealing, honest equivalents, and fidelity to honorable engagements. God made these people traders, and he has made them rich. It is perfectly right that they should be rich, and that all men should be rich who have the ability and energy and honesty and righteous opportunity to become rich.

God has put the gold and silver in the mine for men to dig. He has strewn the precious stones along the river-beds for men to gather. He has filled the ocean with fish for men to catch. He has reared the forests for men to hew. He has

enriched the soil for men to cultivate; and he has raised up inventors to find out agents, like steam and electricity, to facilitate all these labors and the interchange of commodities between the nations of the earth. The winds and the lightning, and many other forces in nature, are God's reservoirs of power put there for men to harness and use. Man is king of nature by Divine right, and all he can do to subdue and rule and utilize the whole world is within his right.

Christ, more than all other teachers, has sharpened man's intellect, roused his energies, directed his faculties, fired his righteous ambitions, given motive to his aims, and strength and continuity to his efforts. This is all true in every moral and spiritual path he is to tread, and all equally true in every material and earthly path too. It is a sin for many a Christian man to be poor. His poverty means that he has been unfaithful to the fundamental principles of that Christianity he professes. If he had been a faithful Christian, he would not have been a poor Christian. Extravagance and negligence and unfaithfulness will impoverish anybody. Industry and thrift, and honest carefulness and persevering

effort will, as a rule, give competence, if not riches, to almost anybody. "The poor ye have with you always." Nothing can prevent calamity, and death, and loss at times, as the lot of man. The wisest planning can never forestall disaster. The savings of a lifetime can go up in smoke in an hour, or be wrecked upon a lee-shore. Many a good man knows how to earn money, but he does not know how to keep from losing it. The world has its thieves, plenty of them; some on the highway, pistol in hand; others behind the counter, dressed in broadcloth and full of smiles. It is hard to get honestly; it is much harder honestly to keep anything in this world. Between flood and fire, deceit and villainy, sickness and death, and the thousand ways that lead down to righteous poverty, the wonder is that more do not go that way than do.

Worse than all these is the deliberate waste occasioned by crime. Strong drink is one chief cause of all the poverty in the world. There is as much money spent every year on liquor and tobacco as would feed and clothe, house and sustain comfortably, all the poor on the face of the earth. God has decreed these people to be rich;

they themselves have decreed that they shall be poor through their wicked waste of drink and narcotics.

But do not the rich get richer and the poor poorer continually? Is not the world to-day the monopolists' paradise? Where stands the millionaire but on the high throne of the multi-millionaire, and climbing higher every day? Where is the poor man but sinking deeper in the mud of poverty continually? Did God intend one man to own two hundred millions of dollars, and another man scarce two hundred cents? No; no more than he intended all men to possess exactly alike. All men are not equal in brains, push, foresight, and hard work. The clever, painstaking, faithful worker ought to earn more than the slack, worthless, heedless, lazy man. Men deserve to be paid according to what they earn. If they do not earn much, they ought not to get much. He that worketh not, neither should he eat.

But what right has any one man to own millions or even hundreds of millions? He has a right, if he came by it honestly and is using it righteously. Christ is not a judge or divider of property among men. He lets them do that them-

selves, but he requires that they do it righteously. A man can not properly own millions, unless he has defrauded nobody in gaining this wealth. How many millionaires are there in the world who have become millionaires without defrauding anybody? Let themselves answer that. If a man's millions have been acquired by fraud or violence or dishonesty, then his millions will burn him like molten lead. He could hang no greater curse round his neck, nor possess a more indisputable title to damnation. But if a man, by dint of honest industry, fearless enterprise, great abilities righteously employed, does get rich, what are his riches for? To be kept for himself? Surely not. He can use for himself those vast riches as well as he can eat five hundred dinners a day, sleep on a thousand beds every night, wear five thousand suits of clothes at a time, live in a hundred palaces at once. The limits of our personal needs are small. "Having food and raiment, let us therewith be content." We may as well be, for we can not enjoy much more. These two things, with what they imply of necessary accompaniments, embrace about all that is absolutely needed for our bodily comfort.

What is a man to do with his honest millions? Use them to make more? Well, if he does, what then? There must be some ultimate object in making money. What is it? Christ gives us the apocalyptic answer: "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." God allows that man to collect his millions in order to scatter them. It comes in that it may go out again, like the streams into the sea, that sends up its vapors to fall again in rain on the refreshed earth. A stagnant ocean is an ocean of rottenness and death. An ocean of wealth, held in stagnant selfishness, rots, and its stench of death fills the world. That is why millionaires are hated. That is why such wealth, gotten by vanity and held in the tight grip of selfishness, will yet be torn to pieces in the fury of an incensed world. If the rich mean to keep their wealth, they will have to give it away. There is no other way.

The millionaire's wealth should go to help the poor. But how? Distribute equally a charity to

each? No, assuredly. Indiscriminate charity is no New Testament doctrine nor practice. False, unwise charity is worse than none. Christ helped no man who was quite able to help himself. He never will. We never should. Christ helped men to help themselves. That is the true principle of charity and of all help given our fellow-men. Christ pauperized no man, and the millionaire has no business to do it either. When Christ healed the paralytic at the pool of Siloam, he healed him because there was no other that could or would; but after he was healed, Christ did not shoulder his bed for him; he had to do that himself. Christ lifted men up to health and life, but they had to walk on their own feet afterwards. The rich man can work miracles of that kind, too, with his money. He can help multitudes to their feet, and then let them walk forth themselves into industrious, manly, useful, and fruitful lives.

But what forms shall this wise distribution of riches take? Christ tells us—forms as various and different as the cases require and as sound sense and intelligence and the grace and wisdom of God suggest. Christ treated no two alike. He was wise according to circumstances. Rich men

need not ask how their wealth is to be distributed among their needy fellow-men, or for any one of the ten thousand beneficent purposes which are awaiting their Christian liberality. A man who is clever enough and wise enough to accumulate an honest fortune is wise enough to find out, if he wants, how best to use it for the good of his fellow-men and the glory of God. If rich men are so disposed, they will find no difficulty in settling those questions. And it will be well for them to be so disposed, as many, thank God, are. The muttering of the coming storms can be heard without much of an ear-trumpet to help. There are underground volcanoes in society that begin to heave ominously, and if the lava of burning wrath once bursts, its first objective point will be to make some new burials, like Pompeii and Herculaneum of old, of the millionaire despotisms of the age.

It will avert disaster for the rich to obey Christ in the distribution and use of their wealth; disaster to the fabric of society, which already totters to its fall through selfish unused or misused riches; disaster to the rich man himself, who may find his riches have taken wing and his oppor-

tunity of doing and getting good gone forever. The rich man has a first-class chance of being the happiest of men, the most beneficent of men, the most beloved of men, the noblest of men, the safest of men, for time, and for eternity too. He can put his money in the Bank of Heaven, and it will be safe there, and bear interest at ten thousand per cent forever. He can come out of his triple armor of selfishness, and make his wealth fly to the four winds of heaven until it encircles the earth with blessing. He can plant its seeds over vast areas of human suffering and need, and reap harvests of perennial and ever-multiplying good to the widow, the orphan, the sick, the weak, the forlorn, the ignorant, the depraved—a harvest which will go on multiplying long after his bones have moldered to dust. He can flash forth the light of truth and knowledge, and especially the knowledge of God that saves the lost, until it spreads its ennobling beauty and saving glory over whole continents of darkness and sin, and men are by whole nations recovered to manhood, to righteousness, and peace. He can secure the undying love and gratitude of generations to come and of many generations. He can make friends

of the mammon of unrighteousness, and when he fails on earth he will be received into everlasting habitations.

The cruel, selfish, money-worshiping miser is in hell already, and will soon be in a deeper hell below. The royal millionaire, whose Christly heart and hand touch wealth for the holy purposes which are its only purposes, even already is in paradise, and may soon hear the Master say, "Well done, good and faithful servant."

CHAPTER IV

LAW OF GIVING

BUT is there not a Christly law of giving? On what principle shall men give to the Church of God, to philanthropy, to the poor, to any and every benevolent work? Love, the constraining love of Christ, is that principle. Christ-love in the human soul is the omnipotent motive of all human toil, sacrifices, service for God or man. It is the Christ-spirit transformed into the human heart by the Holy Spirit that originates all good within and without and around. Without that love, the rich man will not know how to give, nor the poor man either. The New Testament boundaries of giving are all set by love, and there are no restraints on that love's generosity except its own.

God told the Jew to give tithes. His love required to measure up its generosity that far. It was necessary for the Jew to be told that. His

religion—which was Christianity in its incipient, infantile stage—needed very specific directions for its practice, and this one among the rest. The Christian religion is too mature and full and vast and boundless in its spirit of self-sacrifice to need the minute directions of Judaism. A thousand things are left to the dictates of faith and hope, and, above all, love. Christ is the whole of Bible religion, and includes all its parts. He came, not to destroy any good thing in Judaism, but to fulfill every good thing it had, and this tithing law among the rest. It is as true, and even more, that a Christian has no need to tithe in the absence of the specific reiteration of the Jewish law on that point, as that the Christian has no need to circumcise his heart because he is not commanded to keep the Jewish circumcision in the flesh.

Christianity assuredly includes the generosity of tithes, but it is by no means limited by the generosity of tithes. The Christian must certainly be as good a giver as the Jew; but to be as good a giver as the Jew, he must be a very much better giver than the Jew, since his superior religion imposes a vastly superior obligation. Tithing is too narrow a restriction for a Christian's large-

ness of heart. God has left him a wider sweep for the exercise of Christly love. He can soar on its beneficent wings as high and as far as love will carry him. But this large New Testament liberty can never mean that we do less than the Jew. God's law required all Jews to tithe. Christ's law of love requires all Christians at least to tithe.

The Christian may often well give more than a tithe; he certainly ought never to do less; and if his Christly love is as warm as it should be, he certainly never will. The Christ-love of the New Testament takes the place of the tithe law of the Old Testament, not to lower the standard of giving, but to elevate it. It fulfills the Jewish law by enlarging its scope as well as ennobling its motives.

But does the New Testament give no hint as to systematic, proportionate giving? It does. "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him." That was St. Paul's systematic, proportionate giving for the Corinthians, and for us as well. "As God hath prospered him." God has prospered some men by giving them millions.

How much should they lay by for him? The tithe law will scarcely do to answer that for them. If a man has an income of $50,000 a year, $5,000 is a very small sum indeed for him to lay by for God when he lays by $45,000 for himself. If a man has $500 a year, and lays by $50 of that for God, he gives a very large and generous sum indeed, and especially when the balance of $450 has to feed and clothe a family. If the Christ-love in the poor man prompts him to tithe his $500 for God, the Christ-love in the rich man's heart might prompt him perhaps to take the tithe for himself, and give the nine-tenths to God, which he might very well do. For if a poor man can live and keep his family on $450 a year, a rich man might live and keep his family pretty well on $5,000 a year. God says to both, Let love decide—the constraining love of Christ. And if it does, it is not hard to see what the result will be.

But why tithe at all? Without the tithe computation how can you tell how God has prospered you? or how much? Why not carry on business without taking stock, or even making out a yearly balance-sheet? Tithing means taking stock, balancing accounts, business system. God does

business himself that way. He does nothing haphazard. He is the best and most accurate Business Manager, so to speak, in the universe. And he wants his children to be something like himself in that, as well as in everything else. Christians have no right to do business with everything at loose ends. Christianity teaches us system, order, accuracy. There are thousands of failures traceable to the want of strict business system and accurate keeping of accounts.

There are many Christians who do not know what they are giving or ought to give. Their Christian liberality has no order, system, or intelligent management whatever. They imagine they are doing most generous things when they are actually doing most meager and miserly things. And a man may be actually giving more than he ought without knowing it, though that is rather a rare and unlikely occurrence.

If a man finds out what his tenth is, he finds out at the same time what the other nine-tenths are too. If he discovers how much of his income should go to God's cause, he at the same time discovers how much he has to expend in what is left. His division of the whole in God's direction

hints at systematic and wise distribution of the remainder, and that is what multitudes of men badly need, for they expend on themselves without knowing well whether their means will really justify the expenditure or not, but trust to good fortune to make payment somehow or at some time. This brings multitudes into financial straits and even ruin, from which they never escape. Even on the ground of men's own financial interests it will pay them to tithe.

"Upon the first day of the week;" that is, of every week. That simplifies Christian giving—to give steadily and very often. The weekly offering suited the Corinthians well; it suits admirably all classes in all ages, and there can scarcely be a good reason assigned why it should not suit everybody. God's own gifts do not, as a rule, come in great masses and at long intervals. He mostly gives us little at a time, and often, and regularly.

The wisdom of the man who waits until he dies to give great masses of wealth to Christian and philanthropic causes is on a par with that of the man who postpones his good actions until the time is past for ever doing them at all. The

rich legacy that was to be, never is, for the reason that there was no legacy to leave. Riches, great or small, are always an uncertain quantity. Men should use them while they may. A dollar given to-day may have grown in the interest and compound interest of the good it has done to ten thousand a hundred years hence. And who can pay that compound interest of good that money may do if given early and often? The rich man's thousand may have grown to a million, the poor man's dollar to a thousand, long before either of them dies. The short accounts are always the most safe and profitable reckonings. Long debts oftentimes turn out bad debts, and debts to God are no exception. Weekly payments of our debts to God are like weekly payments of our debts to men; they give excellent results all round.

Will not this weekly payment system greatly help us in solving that problem which seems to puzzle many people, "What am I to understand by my income?" If a man is at a loss to know what his income means when spread over ten years, or five, or even one, he can hardly fail to know what it is in a week—in each week. Surely he can find out how much the Lord has prospered

him in the last seven days, and if he is still somewhat hesitant as to what the tenth of that financial prosperity might be which is to go to God, he might ask himself to make out how much that tenth ought to be if it were coming to himself.

"Let every one of you" do this, said Paul. There were some pretty poor Christians in that Corinthian Church. There have always been some pretty poor Christians in all Churches since. Yet "every one" includes them all. St. Paul made no exceptions. But are there not some too poor to give anything? Yes, if there are any so poor that they have absolutely nothing. But who are they? Not the man who has only ten cents; for he can give one, and the other nine with God's blessing are worth more to him than the whole ten without. There is no man so poor that he can not afford to keep the Sabbath-day. He can well afford to give God the one-seventh of his time, and he can as well afford to give God the one-tenth of his money, no matter how little he has. In both cases he is a clear gainer, and in the one case as much as in the other. Christ did not say that the poor widow who cast her two mites into the treasury was too poor to give, though

that was her whole living. He did not say that she did wrong in doing that, or that she was going to suffer for doing it. The eye of God that saw into that woman's poor purse and large heart and bare home, saw plenty of ways to supply all her need, and we can well believe that he did supply them all. And the poor man and woman who give of their deep poverty need never fear that the same Eye is looking on and will look after their welfare too. God has a way of remembering those who deal generously with him, rewarding them often a hundred-fold in this present time, and with life everlasting by and by. There are many wealthy men to-day who declare that they have prospered because they gave, and there are men who were once rich could testify, if they would, that they came to poverty because they did not give. That is only translating into the actual experience of men what God has said, "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, and it tendeth to poverty."

"But every one is to lay by him in store" voluntarily. It is a free-will offering of Christian love. If men do not give from love, they do

not give at all, in the Christian sense. The Christian should pray as he breathes, without being squeezed or scolded or entrapped into doing it; he should give in the same way. It ought to be his normal life. It is, if his life is truly hid with Christ in God. If this is true—and it is true—will it not sweep away a good many doings of the Church and of individual Christians in raising funds for religious and benevolent purposes?

St. Paul's simple rule, if universally employed, would supply all the funds that the Church ever needs, that all branches of missionary, philanthropic, and charitable enterprises ever need, and furnish an abundance of money for new enterprises on all these lines, which have not yet been undertaken, and that without those "collections" which Paul deprecated when he arrived among the Corinthians; in fact, without asking any one for a cent. If Christ's cause is what we believe it to be, the joy of giving ought to be one of the most eagerly accepted of all joys. We can not but give as our hearts beat with such unutterable love to Christ and the souls he has bought with his blood. Giving will be a passion holy, irresistible, Christlike.

CHAPTER V

PATRIOTISM

CHRIST was a patriot. He is the Apocalypse of patriotism. The land of his birth was dear to Jesus. No man knew it better or loved it more. He knew Palestine as only the pedestrian can know a country. He had scaled its mountains, traversed its valleys, searched out its nooks and dells, forded its streams, drunk of its well, penetrated its forests, wandered over its plains, plunged into its deserts, viewed with delight its charming landscapes, stood on its rocky summits, sailed over its lakes, scanned the sky-line on the distant sea. He had watched the rosy streaks of the sunrise, and the glowing beauty of the golden sunset. He had followed the play of the lightning-flash and heard the thunder roar. He had looked with joy as the outburst of spring grew into the rich luxuriance of summer, and the mellow ripening of autumn, and the chill of winter.

Every beast of the field, and bird of the air, and fish of the waters, he knew by name. Every flower and herb and tree were as old friends. He knew everything in that land, and everything linked his heart to that land with the tenderst of ties. He was born there. It was the land his Heavenly Father had given his race. It was a land flowing with milk and honey, and ought to have been, and would have been, but for sin. It was the land of his forefathers, of Abraham, and David, and Isaiah, and Elijah—a land with a history the most sacred and wonderful, and of historic scenes the most majestic and glorious. Its associations were the most transcendently interesting and instructive of any land, and indeed of all other lands put together.

Christ's patriotic love for Palestine is the Apocalypse of men's love for the country God has given them. His example is our command. The native land of most people on earth has enough of God's bounties to deserve their love. Some countries—many countries—overflow with an affluence of the good things of God truly wonderful. Christ loved the people of Palestine. They were his brethren in the flesh, his neighbors, his

friends, his fellow-countrymen. Christ loved his countrymen for the good they had, and he loved them though they were not good. The people of Palestine were bad enough, but they were good compared with those of the heathen nations of the world. There was more light in one Jewish doctor of the law—and he was dark enough—than in all the philosophers of Greece and Rome; and there was more goodness in some of the Pharisees—and they were bad enough—than in the very best samples of manhood that the most enlightened heathenisms of the world could produce.

But Christ's patriotism was no mere sentiment. It was a passion to uplift the people into a happier, better state. He was full of reforms—patriotic reforms. He aimed, and labored hard, and died willingly, to deliver his country from its oppressions, its snares, its vices, its ruinous evil. He saw that a complete national regeneration must take place, and he devoted himself to that with all his might.

He is no patriot who sees his country bleeding under the iron domination of wrongs and does nothing to deliver it. So far as men listened to

Jesus, in so far their citizenship began to improve. If all men had listened to him, the history of Palestine, and of the Jews, and of the world, would have been vastly different ever since. Christ's patriotism was national, and it was international as well. He did not hate all other nations because he loved his own. But because he loved his own, he respected and loved all others too. The right sort of love hates nothing good. Its exercise towards one good thing opens its heart towards all good things. The man who loves his wife does not necessarily hate all other women, but he does necessarily respect and cherish very kindly feelings towards all other women. The more truly we love our next-door neighbor, the more truly we are likely to love all our neighbors, far and near.

Christ had for neighbors Romans and Greeks, Syrians and Egyptians, and black people from different provinces of Africa. The cosmopolitan visitors in Palestine in his day are recounted at Pentecost. Christ mingled with all these, more or less, all his life. But he was always courteous, considerate, kind. He treated all men as he desired they should treat him. That was his prac-

tice, as well as his precept. That is the only proper foundation for international relations. Nothing stirred the Jews' wrath like the international spirit of Christianity. They could not endure its brotherly attitude towards all other nations as well as their own. Because Jesus would not teach nor practice anything else, they cried out, "Away with him!" That is the spirit of self—of self developed into diabolical viciousness. But that spirit stung themselves to death, as it always will do. International comity based on Christ's Golden Rule is the only sort that will pay men to practice. It is far better for neighbors to live in peace with each other, and for national neighbors to do the same. They will gain nothing if they do not.

"Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Christ was no rebel leader of men. He did not head a violent revolutionary movement for the overthrow of the Roman Government, nor that of the Jewish Sanhedrin either. He taught and practiced obedience to both. Cæsar had his rights, and they must be respected. The State had its rights, and they must be respected. The Roman Govern-

ment was much better than none. Any government, as a rule, is better than none. State rights, within their legitimate sphere, are Divine rights. They are "powers ordained of God, and whosoever resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation."

But Christ's words to these Jews are revolutionary at the same time—the most so of anything man ever uttered. They contain every essential element of righteous opposition to genuine despotism, the virile seed of all freedom under any government in all time. Christ here delimits State rights and debars the State forever from transgressing these limits. He delimits human obedience to the State, and forever forbids the transgression of those limits for any cause whatever. Christ admitted Cæsar's right of taxation, and practised it himself. He called a Roman tax collector to be one of his apostles, and always defended the rights of the publicans. And that principle of taxation suggests at least, if it does not include, all other State rights. If a man pays taxes, he acknowledges the mastery of the State over him as a citizen; that it can make laws he ought to re-

spect and obey; that it can and ought to protect him in his citizenship; and that it has a right to his confidence and loyal support.

But God has his rights as well as the State, and we must render to God the things that are God's. One of these is, that no man shall rob his brother of any of his birthright privileges as a son of God. The State commits that robbery when it commands men to believe religious dogmas which itself has formulated, imposes forms of worship itself has devised, assumes a spiritual dictatorship over the conscience, and limits the free moral choice of the human will in the domain of religion, where God has given the largest liberty. There are essential civil rights, as well as religious, which are inherent in human nature by the command of God himself, which it is the business of the State to respect, but which it has no legitimate authority to take away. Those rights are largely found in the Magna Charta of British freedom, and especially in the enlarged and improved forms they have taken on in modern times, both in Great Britain and the United States. Christ sums them all up in the command, "Thou shalt love thy neighbor as thyself," and in his

universal law, "Whatsoever ye would that men should do to you, do ye even so to them."

If men adhere in strict obedience to these political laws of Christ there will be no tyranny in the State, nor slavish toleration of it in the individual. There will be the largest political freedom, because men will demand, obtain, and keep it. Within these limits men may hold what political principles they please, and practice them as well. They may form what political parties they please. But neither their principles nor their party government will infringe on the rights of their fellow-men, nor of God. And there will be no political corruption, no degradation of the franchise, none of the abominations of civic and national misgovernment. There will be honesty, square dealing, justice, and purity in all departments of politics, and there will be no conflict between Church and State. Christ's principle here separates and unites Church and State. They are separated, each unto its own proper sphere; they are united in their joint usefulness to the commonwealth.

Every political evil can be traced to men's departure from Christ's law. All hostility between

Church and State is traceable to the same cause. The correction of any political abuse is a return so far to Christ's law. Every satisfactory adjustment of the Church and State is based on the same principle. Clean, pure politics means vivid apprehension, earnest execution of the cosmopolitan precept, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

CHAPTER VI

RENAISSANCE

"CAN ye not discern the signs of the times?" Christ is the Apocalypse of every renaissance, of the sloughing off of effete conditions and the upspringing of new impulses towards better things.

The world had become old in Christ's time. Its systems and things were senile and worn-out. Men felt the need of a new and better order of things everywhere. Christ was the Renaissance of those better things. In political freedom, in social regeneration, in intellectual enfranchisement, in religious life that met the hungry cry of the soul, in almost everything, the dead past was ready to bury its dead, and to begin a new and better life.

It was in the fullness of such a time Christ came. And his coming broke away from the old and rotten moorings of the past and sailed out

into a new world of progress. Every fresh advent of Christ in the operations of the Holy Spirit does the same thing. The worshiper of the dead past, represented by the blind and obstinate doctors of the law, stemmed the rising tide in vain. All Palestine took on a new life, and all Western Asia, and Northern Africa, and Eastern Europe. Before Christ ascended to the skies, its triumphal inauguration was spreading with irresistible might, and ere that generation had passed away it had stirred the known world as nothing ever before had in the history of mankind.

"The truth shall make you free," said Christ. The Christ freedom is no onesided thing, no more than his religion is a onesided thing. It takes in all sides. Christ never intended his freemen to be political slaves; and from his day to ours that has been the strong passion of the Christian heart. It was this Christian instinct that took root in the wild spirits of Germany, and helped them to tear the Roman empire of tyranny to pieces. It was this instinct that ruled the great soul of Charlemagne, and never utterly died out amid all the gloom and confusion of the Dark and Middle Ages. It was this spirit that reared

the European States, which have more freedom than any other great States of all past history. It was this passionate love of freedom that shook the papal tyranny with such irresistible power in the Reformation of the sixteenth century, and from which it has never recovered, and never will. It was this deathless love of freedom that raised up Wickliffe and Knox, Zwingle and Luther. This was the spirit of the Pilgrim Fathers, of the Huguenots, of the Waldenses, of the Vaudois. It was this that founded British and American freedom. This was the spirit of Cromwell, of Blake, of King William of Orange, of Washington. And this is pre-eminently the spirit of our own times, of the Victorian Ages of Britain, and of American expansion in the United States.

This is one of the most significant signs of our own age—this universal demand for freedom. The world is like a seething mass. In Continental Europe, in the far East, in the oldest civilizations, in the darkest regions where there is little or no civilization—everywhere, men call loudly for freedom; not license, but liberty. It is the Christ-thought, the Christ-impulse, that stirs within them, whether they know it or not,

whether they acknowledge it or not. It is the Christ-truth alone that can make them free. It is that men shall treat each other as brothers; as they would that others treat them. This will bring political and religious freedom anywhere, everywhere; and without, nowhere.

The spirit of discovery, invention, enterprise, was one of the signs of the times of Christ. The spirit of inquiry is better than any invention, because it is the original of all invention. "Search and see," said Christ; that is, literally, explore and discover. Exploring the Bible never ends there. It is not in its nature that it can. Bible-exploration leads to all sorts of legitimate exploration, and indeed necessitates it; and Christ intended that it should. The Bible is a connecting link between matter and mind, man and the universe, man and man, man and God. It joins man to everything good, and everything good to man. And it stimulates him to search out all his relationships in this world and the next, and to possess and enjoy them all. Christianity rouses him to do this as nothing else ever did, or ever can.

Christianity is the mother of inventions. The first Christian preachers were itinerants, ex-

plorers, discoverers. The first Christian people were the same. They went everywhere proclaiming Christ, and to do this they had to penetrate the wild mountain recesses of Asia Minor, to cross the seas to Europe, to traverse whole continents and islands, to search out people and tribes and places most remote. The Christian missionary has always been a pioneer—a traveler. It was the missionary idea that prompted and sustained Columbus; that largely ruled the chief American explorers; that has in our day recovered Africa from its place as the unknown Continent; that has revealed the grandeur of Australasia, China, and many other important portions of the earth.

Christianity in its missionary operations has been no small inventor. Languages have been reduced to grammatical forms, or, indeed, almost created. Arts have been introduced, or modified, or made. A civilization unique in its character and adaptation to many nations has been called into existence, as admirable as it has been multiform. Christianity has, besides its religious missionaries, its political missionaries, its scientific missionaries, its commercial missionaries, its educational missionaries, its mechanical missionaries,

and all these are inventors, discoverers, as well. No man can find out anything anywhere but he is one of God's inventors, discoverers, and missionaries, to tell the good news to the rest of the world.

"Greater things," said Christ, "than these shall ye do because I go to my Father." Christ's miracles were stupendous evidence and manifestations of Divine power. But they were human miracles, too, as they were wrought by the hand of man. Were not those miracles hints of what man might do, aided, as he must always be, by Divine help? Did not Christ suggest, if not command men, by these miracles, to enlarge the scope of their faith in human possibilities, and to an almost unlimited degree? Is there not a sense in which all he did, we can do, within the limits of finite beings? And are not those miracles of Christ but hints of even larger and more wonderful human possibilities than even they themselves represented?

"Greater things shall ye do." Greater moral miracles were wrought, as on the Day of Pentecost and on a thousand Pentecostal days since then. But Christ's teaching included more than

morals; or, rather, the Christ-morals included everything human. All human possibilities—are they not wrapt up in those greater things Christ spoke of? All inventions, all arts, all science, all discoveries, all progress, as well as the Christ-religion, which includes them all, and every conceivable thing within human power?

What incentives to human progress could be imagined equal to his? And what command could be so powerful? And have not men been in a degree obeying it? If Christ walked upon the water, is not the iron steamship that treads the ocean almost a more wonderful miracle? If Christ in a few moments reached the other shore of Gennesaret, and men asked in amazement how he came hither, is it not almost a still more wonderful thing, the passage through the ocean of a message in a few seconds of time?

But Christ's "greater things" included things that men have not yet dared to dream of, much less to attempt with all the boldness of modern enterprise. We only begin to see something of the great possibilities that are within our reach, and to realize a few of the wonders of human progress. Some of the "greater things" we now

possess would have been undoubted impossibilities of our forefathers. Some of the "greater things" of our descendants would appear to us undoubted impossibilities now.

But the world moves, for Christ pushes it along; and it will move faster in the ages to come, for the Christ-power does not get less, but more, continually.

CHAPTER VII

LITERATURE AND THE PRESS

CHRIST is the Apocalypse of literature and the press. The spoken words of Jesus were printed by his command. He committed them to the immortal custody of the press. Four reporters took down what he said, and described what he did. They did their work so faithfully that they all perfectly agree, though each wrote in his own way. It is a pretty true report when four independent reporters relate precisely the same thing. "What thou seest, write in a book," was Christ's command to John in Patmos, and to all the writers of the New Testament. "Put it in print;" for it is printing, all the same, whether by hand as of old, or by machinery and type as we do now. "Blessed is he that readeth." Christ put his royal stamp of approval on reading what is written. He ordered printing, and blessed the reading of it. That is his attitude towards

the press. The New Testament literature, under the sanction and authority of Jesus, must be allowed to include its full significance. It must have appeared to Christ the very best thing to do, or he would have adopted some other and better way of preserving and propagating his truth. The Old Testament was in the form of a book. That book was often in Christ's hands. When he got up to read the Scripture lesson in the synagogue of Nazareth, he turned readily to the passage he wanted to read. It was not the first time he had read that passage. He could have found just as readily any other passage in that book, because he was quite familiar with its whole contents.

After his resurrection, Christ said to his wondering disciples, "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me;" that is, in the whole Old Testament Scriptures. He had studied it all over and over. That is what he requires all his followers to do, as far as possible.

It is no misnomer to call the Holy Scriptures "the Book;" pre-eminently the Book; the Book

of books; the Seed-book of books. If you obliterate all Bible truth from literature, how much of literature will remain? Even false teaching is the shading of Bible truth. It is the falsehood Satan plants alongside the truth to counteract and destroy it.

What is literature? It is truth revealed, unfolded, illustrated, and fixed in the lasting grip of the press, where it can continue to do good; or it is falsehood revealed, unfolded, illustrated, and fixed in the lasting grip of the press, where it can continue to do evil. Literature is either an angel or a devil, according to its character. Bad literature has come as Satan came, turning a good angel into a bad; and all bad literature belongs where Satan belongs—perdition.

It took fifteen hundred years to write the Bible. It may take fifteen thousand years to write all the human bibles which will spring from God's Bible, the first parent of them all.

Christ said, "I am the truth." So whatever truth there is in the world is his truth. There is truth in the Shasters of Zendavesta, in the teachings of Confucius, in the Koran of Mohammed, as well as in the mythologies of ancient

Greece and Rome. Some rays from the Sun of righteousness illumine these dark scriptures of men, and the philosophy and ethics of those heathen or semi-heathen nations interweave whatever truth they had into their literature.

The literature of all nations has sprung from their religion, whatever it was, and the Christ-truth in their systems, whatever it may have been, has been the fountain-head of all their literary genius. Take out the true ethics and true philosophy from the classics of Greece and Rome, China and Japan, the Sanscrit of India, the Koran of Mohammed, from any and every literature in non-Christian lands, and how much that is worth anything is left?

Christ is the measure of the Bible, but the Bible is not the measure of Christ. The Bible has nothing more in it than Christ, but Christ has more in him than the Bible. As the genesis of all literature has been religion, or rather the Christ-truth contained in it, so the genesis of all Christian literature, both of the Old Testament and the New, is the Christ-truth. Christ's command to "write" was what God himself had done on Sinai, as he wrote the Decalogue on the tables

of stone. The penman Moses was the Divinely-appointed prototype of all succeeding sacred penmen, and of all Christian penmen to the end of time.

Christianity has stamped literature with immeasurable importance. It has done this by enshrining itself in the written page and challenging all the world to read. The Bible as a literature has intrenched itself in the human soul as nothing literary ever did. For the most exquisite poetry, the most gorgeous imagery, the sublimest eloquence, the most thrilling pathos; for the most vivid word-painting, the noblest sentiment, the deepest philosophy, the most unlimited suggestiveness, the widest sweep; for the completest satiation of soul-hunger, the most cosmopolitan adaptation to all states and conditions, circumstances and places, for all ages and sexes and peoples; for the most wonderful simplicity and the most awe-inspiring complexity; for its dealing with trifles of each day and the vast business of eternity; for its brevity, comprehensiveness, and pith; for its eloquent silence on a thousand things; for its variety, diversity, unity; for its motives sweet as honey and terrible as thunder; for its

calm surface and unfathomable depths; in a word, for its Divinity, for it is Christ in speech, as far as Christ can there be presented to men. There is nothing like it in literature, nor ever will be to the end of time.

In the position of the Bible, the illustration, amplification, enforcement of its teaching, the pulpit will be never done; and the greater pulpit, the press, will be never done, because its truths widen with the age and growth of human ideas, interests, and needs. Its themes are as inexhaustible as the passage of time and the procession of the generations and the development of man. Its gold will never be all dug, its pearls all gathered, its force all spent, its light all turned out, until the trump of doom will sound the knell of time and the birthday of eternity.

Christ is the Apocalypse of the press, and of the free press. "Blessed is he that readeth." "Search the Scriptures;" first the root-Scriptures, the Bible; and then the more voluminous Bible, the whole range of literature, its legitimate, its necessary offspring. The opening of the one involves the opening of the other. Men can not but speak the things that they have seen and

heard in God's Book, or in God's larger Book being constantly written in the great world of humanity. Christ's life was one long battle for the right of speech. The Scribes and Pharisees were as intolerant censors of the press, written and spoken, as the world ever saw. They were writers by trade themselves, and claimed the utmost liberty to speak as oracles to their fellow-men. They allowed Napoleon's freedom—freedom to obey, to obey them—but the least outspoken opposition they could never endure. Without asking their leave, and in the face of their furious hostility, Christ spoke what he pleased. He affirmed the glorious right of the freest possible utterance for all men by exercising it himself.

There never was—there never can be—a more perfect prototype of free speech than Jesus Christ. Discussion, free interchange of thought, honest criticism to any extent, the fullest possible inquiry, the largest exercise of human judgment on any and every subject within the range of human thought,—all this Christ continually preached and invited and challenged, and commanded men to practice for themselves; not as a favor from any man, but as a Divinely-bestowed right belonging

to every man. He himself was ready for such discussion with any one, from the high priest in the temple to the woman at Samaria's well. He never avoided it, nor crept out of it, nor weakened in it. He was willing to talk for hours, and begin again. He never stopped any man's mouth except when the man had nothing more to say. He answered every man's questions, until men had no more questions they had the face to ask. On any subject, civil, political, social, scientific, moral, spiritual, past, present, future, he was continually listening, attentively and kindly, to what any one had to say, and freely expressing his own views. He did not order men to cease their talk, even when they talked nonsense; nor did he sternly command silence when men talked wickedness. He allowed sinners the freest speech as well as saints. He permitted people to make all sorts of criticisms on his sayings and actions, and to say all manner of unkind and untruthful things about him. He met their wicked statements with manly and dignified explanation or denial, or besought them, as people who should have some sense and decency, to change their opinions, and to change them for good cause. But he never laid

the hand of censorship on one of them, to compel them to silence. Christ believed it was far better to allow men to speak freely, even if they spoke wickedly, than not to allow them to speak at all.

What is the most powerful engine for the propagation of truth and righteousness in the world? Christ gives us the answer,—speech, spoken, written. All methods were at Christ's command; all human methods; all Divine methods. We ourselves can readily think of many other ways of spreading the Christ-truth throughout the world, and Christ could have thought of a thousand ways to our one. But out of them all he chose this one, "Go ye into all the world, and preach"—teach, speak, write. Speech written and speech spoken are essentially one and the same thing. It looked almost like a mistake he had made in making this choice. It seemed so paltry a piece of business, merely to sit down and have a little talk with people. Christ's own talks seemed to the imperious masters of the Sanhedrin quite a ridiculous way of promoting any great scheme. And it simply raised a laugh of de-

rision when the haughty Roman and Greek sophists saw the Christian method of overthrowing their mighty fortresses of classic superstition. It was all a piece of foolishness in their opinion, which could never amount to anything. If it had been the marshaling of powerful armies, the sweep of battle and victory, the potency of some Alexandrine or Cæsarian propagandism, or the potency or wealth of learning or culture, or some new and overwhelming form of traditional aristocracy; but no—only talk! "Go and talk." Surely that was the climax of all weak instruments to do much in this rough world! So men thought in Christ's day, and so multitudes have thought since then, and there are not wanting men who think so even to-day.

But Christ was right. He did not overestimate the power of speech. He put it in the front rank, head and shoulders over all other agencies, as a power to revolutionize the world. Time has justified him in this. It has taken nineteen hundred years to make it clear, and it may take nineteen thousand more to develop fully Christ's wisdom in this choice.

Speech, spoken, written, to-day is the mightiest power in the world. The pulpit, the platform, the book, the newspaper,—here is the ruler of rulers, the conqueror of conquerors, the emperor of emperors, the governor of governments, the molder of destinies, the master of all masters, the hope of the world.

CHAPTER VIII

EDUCATION

CHRIST is the Apocalypse of education. He reveals to us the best schools and schoolmasters in the world. Christ never condemned the great schools of learning, either heathen or Jewish, and what he did not condemn can not be condemned. Whatever was false and wrong in those centers of learning—and there was much—his teaching abundantly refutes. Whatever was true and right in them—and there was much—his teaching abundantly sustains and verifies. If it is true that Christ is the Fountain-head of all truth, and the mightiest of all inspirations to seek after truth and find it, and value it after it is found,—then Christ himself, in a very important sense, is the Originator of every seat of learning worthy of the name in ancient or modern times. He chose, as his very chiefest apostle, a man who had been educated in some of the great-

est universities in the world; a man who had learned in their midst about all they could teach or was worth knowing—the apostle Paul. That of itself is a good Christian indorsement, for all time, of universities and university learning.

But Christ has discovered to men even nobler and better schools than these, and schools the full value of which men, even now, are only beginning to appreciate, and concerning which they have much yet to learn. Christ was self-taught. That meant that he used every available help to educate himself. The Jews marveled, saying, "How knoweth this man letters, having never learned?" But Jesus had learned. He had traveled no royal road to learning, but the old beaten path. He had used all the teachers and schools and colleges within his reach. The New Testament says little of his childhood, youth, and early manhood. But its hints are enough. As a boy of twelve he gravitated as naturally to the learned professoriate of the Sanhedrin as the needle to the pole. The Jewish University had a thousandfold more attractions for him at that early age than all the strange sights and sounds of the great city of Jerusalem. That that boy learned

from all the teachers and schools of Nazareth what knowledge they could impart we may well believe. And that every human being he met was pressed into service as a teacher in some sort, we may well believe, too.

It is said that the mastery of a few classic works is one of the highest and most valuable achievements of perfected literary scholarship. Jesus Christ had mastered a whole library of classic authors, the greatest of all classics, the Old Testament. His mastery of that wonderful literature was equaled by no man in Palestine. The most erudite scholars, whether priests or scribes or doctors of the law, made that discovery, and "durst ask him no more questions."

Christ put himself to school in the great university of nature. He studied nature in all its moods and tenses and conjugations. Its laws and ever-varying forms and infinitude of beauties; its things animate and inanimate; its hidden mysteries and open secrets,—all were full of instruction. He found plenty of "sermons in stones," and in every object that met his eye, from the tiniest insect to the most ponderous star. Everything to him had its lesson of truth, its voice of

teaching. All nature was full of philosophy, deep, comprehensive, prophetic, and true as God, its Author. And Jesus studied hard in the still greater university of man. "He knew all men, and needed not that any should testify of man, for he knew what was in man." This of itself sweeps the whole field of psychology, mental and moral philosophy, logic, and metaphysics,—a vast section of the most profound and interesting portions of human knowledge.

The logic of Jesus was inexorable. If it did not convince men, then no logic can. His speech was the concentration of argumentative truth, as clear and cogent as it was self-demonstrating and unanswerable. He had trained his mind to think, and was ready for the sharpest encounters with the brightest men of genius of his day.

And Christ was a poet. His parables are poems in real life. And so full was his mind of this favorite form of poetic speech that "without a parable spake he not to the multitude." He had cultivated this highest of all human arts so that his words were blossoms of truth and beauty, and his very silence wore the golden coronal of poetic majesty as much as his speech.

Jesus had found instructors and instruction everywhere, but his best master of all was himself. He had gathered knowledge wherever there was any to be gathered, but he molded it in the matrix of his own mind. He shaped it as the master potter does the clay, according to the genius of his own thought, and at the command of his own will. His perfection of culture came from within and was an individual autonomy, not an outward accretion. He developed a manhood entirely his own, and stamped with the impress of a glorious, self-contained personality. Christ educated himself on all lines and on all lines proportionate to each other. He had no hobbies, nor mental monstrosities, nor abnormal developments.

Christ took great care of physical culture. He educated his body. No man ever better observed the best laws of hygiene than he. Temperance and exercise and the due requirements of nature were strictly attended to. He believed in physical labor and in skilled labor. There is little doubt that for years he worked at the carpenter's trade; and as Jesus did nothing by halves, so he wrought at the carpenter's bench not by halves. We may

well believe that there was no better carpenter in Nazareth, nor in all Galilee, than he. His physical toil took another form when he left the carpenter's bench to preach. His muscular frame found congenial and healthy exercise in traversing on foot the whole length and breadth of his native land and beyond, and which he kept up to the very last days of his life.

But Christ had no idea of an education that stopped short of its crowning glory and of what alone could give coherence and unity and strength to all the rest—religion. He did not cultivate to the utmost his lower nature, the physical and mental, and leave untouched the higher, the moral and spiritual. Nor was he at all afraid that the highest culture of the latter would in any way damage in the least the highest culture of the former. Each in its own order,—God and the immortal interests of the soul first, and afterwards all other interests.

In this education Christ combined the most perfect harmony, unity, and beauty and strength, and he put on the top stone, "All for the glory of God," with a shout of joy which lasted all through his mortal career. Is not this true edu-

cation for all men and for all ages? On what better educational lines can we proceed to-day than on these, and such as these, which the life of Christ discloses? Schools, colleges, universities—yes, assuredly; and the very best that can be instituted, and equipped, and maintained; but only to help us to help ourselves as indeed their very best, if not their only object. Mental culture on the broadest and most comprehensive and most thorough lines, but not at the expense of the body, nor in depreciation of the body, nor in depreciation of the skilled labor of the body.

Why should not every educated man and woman be taught a trade or handicraft as an essential part of their education? And on what principle should any man or woman be entitled to be regarded as an educated person who lacks that essential qualification? Is not any education as abstract as it is mischievous that has a tendency directly or indirectly to despise manual labor and skilled handicraft?

Certainly, if we read Christ's ideas of education aright, all education without religion is education with its most valuable part left out, or, rather, it is no education at all. Education with-

out religion is as possible as sunlight without illumination and warmth. Christ shows men what all education is for—a means to an end; that end is to glorify God. If we leave out that ultimate object, then education has no object, and is therefore worth nothing.

These are lessons the world has not yet learned, except but in partial degree, and it will take the world a good while yet to come to learn them well. Nor will the world ever reach the lofty heights of the noblest education until men do learn well and practice fully these lessons, and such as these, from Christ, the great Teacher.

"Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." That is the relation of childhood and youth to education, and that is the relation also of the parent, the Church, and the State to the education of the young. The disciples to whom Christ spoke these words were not the only ones who imagined that their little children were too young to begin their Christian education. The same error has existed in one form or another ever since, and exists to-day among many. A child is never too young to begin its Christian

education. Christ taught that on this occasion, and that is the only sound philosophy as regards the education of a child, using that term in its very widest sense. The moment a child is born into the world it begins to learn, it is capable of learning, and should be taught from that hour. The latest advance in modern scientific education—namely, the kindergarten system—is based on this fact, and is only a step towards the realization of Christ's idea, as contained in these words to his disciples.

To bring a child to Christ is to begin its education, and includes education complete, physical, mental, moral, and spiritual; for there is no such thing as complete education that does not include all these. All these begin, or should begin, as soon as the child comes into the world. Christ did not rebuke these mothers for bringing these children—and some of them very young—to him. Had he rebuked them at all, it might have been for not bringing them before. He maintains this right to do it now, no matter how young any of them are; and that means their right to do it any time after they are born into the world. There are no reasons psychological, physical, or circum-

stantial or moral, that can successfully set aside the possibility and necessity of this education, which runs parallel simply with human existence itself. If men have not yet learned how to do this in the very earliest stages of infantile existence, they must set about it to learn as fast and as well as they can.

Christ's words conveyed a rebuke to the disciples, but a commendation to the mothers, and a command as well. He here enthroned the mother as a teacher of her children, as its first and the very best of all teachers. From the natural instincts of affection, from the promptings of intelligent conception of duty, from the high impulse of moral and spiritual motive, these mothers brought their children to Jesus; and Christ's utterance speaks to all mothers, and fathers, too, to go and do likewise. Every father and mother is, by Divine right and in coequal responsibility, the prophet, priest, and sovereign of the home. To train up their children in the way in which they should go is the all-comprehending function of the parental relation. That means the protection, instruction, guidance, development of all the mental, moral, and spiritual powers of their

nature to the fullest extent, and from the first moments of their existence. This is a responsibility which can not be transferred to another individual or body of individuals; to neither the Church nor the State, nor any one. No other teacher can take a parent's place, especially a mother's place. Among all the forces that mold human character and shape human destiny there is nothing, next to God himself, so potent as a Christian mother's faithful teaching and example.

These mothers brought their children to Jesus. In that, Jesus recognized the noblest function of motherhood, and stamped with an emphasis as indelible as it is universal the royal prerogative of every mother and the majestic power intrusted to her by the hand of God himself. The home is assuredly to be the grandest training-school of humanity—the first, the best, the noblest of all. But Christ teaches us that it is to have its supplementary and complementary help, the Church and the State.

Christ's command, "Forbid them not; . . . suffer them to come unto me," was addressed to his disciples—that is, to the Church represented

by these men—and the Church of all succeeding time. It is the business of the Church, and perhaps its most important business of all, to bring the children to Jesus, to educate them for God and heaven. That is a far more complex, difficult, and various task than probably the Church has ever yet fully understood. With all the wonderful development of modern Sunday-school work—one of the most splendid moral achievements of the nineteenth century—few intelligent Christians would presume to say that the limit of even Sunday-school training has been reached. Much less is it true that the whole question of what is included in the Christian training of the young by the Church of God has been fully investigated and is being fully done; or, in other words, that we understand and are doing all that Christ meant in those profound words, "Forbid them not; . . . suffer them to come unto me." It may be that the Church of a hundred years to come may look back with amazement at our ignorance and utter insufficiency in this respect.

But Christ's words have even a wider application still. They can not be confined to even the

home and the Church, supreme as these are as the most important of all educators. They apply to the State as well. The State is the evolution of the home, and, in a sense, of the Church too; at least all the essential principles which enter into good home government and good Church government are found in good State government as well. There can be no good State government without law and recognized authority, without justice, righteousness, and truth; that is to say, that the nearer a State government approaches to the ethics of the Ten Commandments, all summed up by Christ in a word—the love of God and our neighbor—the better that government is. The home, the Church, the State, are all equally based on these principles, and are all equally amenable to these principles.

The home and the Church are Divinely-appointed educators of the young; so is the State. Christ's command applied equally to it: "Forbid them not; . . . suffer them to come unto me." The State has no right to hinder the education of its children. That is readily admitted; and that at once recognizes its responsibility. The State exists solely for the good of the people, and

as "the soul to be without knowledge is not good," so it is not good for the children of a State to grow up in ignorance. It is the duty of the State to see that every bar to the education of its children is fully removed, and to see to it with the utmost care and zeal and earnestness. If it does that, it will go a long way towards obeying Christ's command.

But it has its own educational work, too, in suffering the children and youth to "come to Jesus." Every well-regulated and truly Christian State can do much educationally in bringing its youth to Christ, and that without trenching in the least on the specific duties of either home or the Church. The State can not give a secular education pure and simple, for the very good reason that there is no such thing. The ethics of Christianity are inwrought into the very warp and woof of every branch of learning taught in our schools, colleges, and universities, and permeate the entire structure throughout.

If you banish the idea of God and Church, of right and wrong, according to Christian standards, from any branch of instruction, you will have nothing but chaos left. Whether the Chris-

tian ethics are openly acknowledged or tacitly implied, it makes no difference; they are there all the same. You can not but teach God in it all, either expressed or by implication, if you would teach intelligently and intelligibly. It is a necessity in the nature of the case. The question for the State to decide is not how to banish God from its teaching—for that it can never do—but how to teach the Christ-truth in such simple form that it will not include the special hobbies or denominational peculiarities of any one branch of the Church or of any one individual or set of individuals. It is not the business of the State to do the latter in any form or manner or degree.

Christ allows the very largest liberty to men to think for themselves in religious matters, and a free State should allow that too; but that very liberty imposes an obligation upon all men to permit the same liberty to all others. A Church has a perfect right to believe what it judges to be the truth, and to have its children taught accordingly, and taught for that part in the public schools, if it so requires; that is, its own children, but not other people's children. When a Church demands that the public school shall be turned into a ve-

hicle for propagating its special peculiarities, and at the public expense, then liberty ends and tyranny begins.

If the Church wants its children in the public school taught on denominational lines, it is undoubtedly within its rights, but at such times as the State and it may agree upon, and only by its own clergy and only to its own children. No man, nor body of men, nor ecclesiastical body, has a right to force their religious views upon the young or upon any one, and especially by law, and at the public expense. Such a thing is as antichristian as it is vicious, and as utterly foreign to true liberty as it is certain of failure. The narrow and unchristian bigotry that would compel all children and youth to be taught in the groove of a single denominationalism is one extreme; but there is another, and that is to attempt to banish all distinctive Christian instruction from our schools and eliminate, as far as possible, all reference to the Divine claims of the Almighty on the children of men.

There are two dangers—the Charybdis and the Scylla—confronting the educational problem of to-day. There is nothing but destruction in

either. Christ steers us clear of both. The home and the Church must not disobey Christ's command, "Forbid them not; . . . suffer them to come unto me;" neither must the State. Each in its own sphere, but each faithful in that sphere. It is as sacred a duty for the State to honor God and in its own way help its youth towards a Christian character and life, as it is that of either the home or the Church. There is plenty of essential Christian truth concerning which nearly all men are agreed. The State need not forbid the teaching of that; nor should it, to please an individual here or there. Nor will it gain in the least if it does. The attempt to eradicate all Christian teaching from our school text-books is as absurd and impossible as it is most injurious and even fatal to the best interests of the State. That attempt is simply doing what Christ has declared should not be done, "Forbid them not;" and the State that does it will infallibly suffer in the end.

Not much is said of the childhood and youth of Jesus. But there is enough to reveal his filial character and what all children should be to their parents. He was "subject" to his father and mother. It was a willing, intelligent, and noble

subjection. At twelve the boy Jesus had learned a great deal. The wonderful scenes connected with his birth, the trials at Bethlehem, the perilous escape from Herod's bloody sword, had doubtless all made a deep impression on his mind. He had seen and shared in the struggles with poverty and obscurity and hard toil in Nazareth. He could remember well whole years of tenderest care, of self-sacrifice, of warm love, in the parental home. Already his mother had become to him the dearest of all earthly friends, the most precious of all human beings. Filial reverence filled his soul, glanced from his eye, intoned his speech, marked all his behavior towards his parents. Gratitude to God for such a mother and such a father welled up within him as a perennial spring, and found practical expression in his willing help rendered to the extent of his ability. We can well believe that that mother's heart was many a time lightened of its great burdens by his manly, evertimely, and earnest sympathies of heart and word and deed.

One scene floods with light the loving care he had for his mother. Looking down from his cross, he saw her standing near. Alone in the

world—as it is almost certain she was—weary, worn, heart-broken, poor, and feeble, he seemed to forget for the time his own terrible agonies in the thought of providing for her. With a look of tenderness which neither John nor Mary ever could forget he said, "Woman, behold thy son;" "John, behold thy mother;" and from that hour John took her to his own home. This is the world's lesson of filial duty. This is the highest expression of what God meant when he commanded, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." It is the noble son that makes the noble man. It is the noble daughter that makes the noble woman.

Nothing in all the education of youth; nothing in all its preparation for citizenship, for life's responsibilities in the home, the Church, the State; nothing in all the elements of human character that conspire to the highest order of human dignity, honor, and success; nothing that makes for righteousness on earth and eternal safety in the world to come, can surpass this Christly filial love, devotion, and duty.

CHAPTER IX

SCIENCE AND RELIGION

SCIENCE and religion are not two things, but one. Christ has joined them in holy matrimony, and he is the Apocalypse of that union. Science can make no discoveries anywhere except in the domain of God's works and ways, because there are no other domains to make any discoveries in.

"All things were made by him [Christ], and without him was not anything made that was made. All things were made by him, and for him, and by him all things consist." There can be no hostlity between science and religion. There never has been; there never will be. There may be a hostility between a science which has a little knowledge and a vast amount of incredulity, or rather credulity, conceit, and presumption, and a religion which is true; or there may be a hostility between a true and noble-spirited and enlightened

science and a weak and imperfect or false religion; but no other sort of collision is possible.

When men know more of the Christ-meaning of the Scriptures, they will stop talking or even thinking about any possible danger to Christianity in any amount of scientific discovery. They will hail every new discovery as a fresh revelation of Christ's glory, as it certainly will be, and long for more. And when men get out of the babyhood of science—where they still are—and know something of it as men, they will cease imagining that they are going to hit on something derogatory to God and injurious to Christianity. They will gladly see that it is Christ they are studying all the time.

CHAPTER X

HUMAN RELIGION AND DIVINE

CHRIST is the Apocalypse of Divine religion as opposed to human religion. Infidelity is not the normal condition of man. It is his nature to believe in something; it is almost his necessity that he should. Temptation assaults the human soul, not so much with negations as with false beliefs. The world is full of religion; but there are two sorts—the false and the true, the human and the Divine. Christ reveals to us both for our guidance and warning for all ages and generations of men.

Christ's life was one long battle for Divine religion as opposed to the human sort. Judaism, in all its essentials, was Divine. Christ had no battle with essential Judaism. He came not to destroy the law, but to fulfill it. But it was human Judaism he fought. The Jew was not satisfied with his religion as God made it. He fash-

ioned it to suit himself. Ages of this human manifestation had left Judaism a form of godliness, but denying the power thereof. For doctrines, it taught the commandments of men. The spirit was lost in the letter, and the spiritual in the carnal.

The Judaism of Christ's day is the prototype of every false and formal religion in the world to-day. As Judaism had become the very embodiment of human religion, so the Pharisee was the embodiment of Judaism. All human religions exalt man, and especially the priestly man. The proud and powerful Pharisee is reproduced in the lordly spiritual magnates whose decrees shake whole kingdoms with terror. Human religion, as far as it can, clothes itself with all the attractions the world can produce. It is essentially of the earth, earthy. Christ's religion humbles man, and keeps him humble. Its greatest magnates are its greatest servants of man. Its highest glories shine brightest within, and their most refulgent rays are those that come upon the world through self-sacrifice. Christianity has no priest but Christ, its great High Priest, who once in the end of the world appeared to put away sin by the

sacrifice of himself. Christianity has no priesthood except that which takes in every believer: "A holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

The true Israelite to-day is the genuine Christian. The genuine Christian is the only true Israelite. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Every other religion but Christ's exalts form and ceremony and ritual. Men want a religion whose symbols they can see, a religion on a plane with their senses, and a religion whose exercise ministers to sensuous gratification. If they can not get one of that kind, they set about making one. This is the chief characteristic of all heathen religions and semi-heathen, great and small, ancient and modern, and it is the chief characteristic of all degenerate and distorted forms of Christianity. And nothing in the whole history of humanity has borne more vicious fruit. It nailed Christ to the cross. It has originated many of the blackest crimes that have disgraced human nature ever since; and its ferocious cruelty can only be measured by the desperate tenacity with which it clings to error and lies.

Christ's tremendous impeachment of Jewish formalism, pride, and self-aggrandizement is an impeachment of every form of human religion, and is wholly destructive of its very genius, methods, and aims. It substantiates forever the only true religion in the world for all men and for all time; the lofty spiritualism, whose essence is inward and outward purity, whose life is the fullest love to God and man; whose aim is the glory of God in the highest; whose end is the worthy companionship with the great God himself for evermore.

CHAPTER XI

SOCIABILITY

NOT the least of all the problems of sociology is how men are to behave themselves towards their fellow-men in the thousand things in which they come in contact in every-day life.

Christ is the Apocalypse of human sociability. "This man receiveth sinners and eateth with them." Yes, Christ knew how to associate with all men, and has shown us how. Christ did not think himself too good to associate with even sinful men. The ascetics of the Middle Ages had a different opinion, as they have now. They thought they could do better by keeping aloof from an ungodly world, and hiding away in seclusion from their fellow-men. That idea has erected every monastery and nunnery in the world. The Romanists are not the only ones who think this. The Greek Church, the Mohammedans, the most, if not all, the great heathen

religions of the world, think the same thing. And multitudes of Protestant Christians are strongly tempted to think so too.

But this was not Christ's principle nor practice. He did not think it was derogatory to his dignity, nor his self-respect, nor his character, nor his purity, nor his Divine nature, to associate with even wicked men. He never drew off from them, saying, "Stand off; I am holier than thou." He never regarded them as beneath his notice and friendship, and even close association. He was quite willing to sit down with them, talk with them, eat with them, and be on good terms with them. He never considered it would do him the least harm, or injure his mission, or displease his Heavenly Father. He did it because it was right, and to teach us that it is right, and always right, for us to do the same thing.

The world owes nothing to the secluded ascetic, or at least, if such have done good, it was not their ascetic seclusion that did it. Because a man or a woman is bad, it is no reason we should stand off from them, but rather a reason why we should get nearer to them, and make them better. That is what Christ associated with sin-

ners for. He never hurt himself by doing it, but he always helped them. Christianity does not lift up one sinner out of the mire and clay of sin and place him on a pedestal of pride to look down on those who still flounder in the mud and filth of evil. It lifts them up that they may stand on firm ground, and reach down to help others up. Christ could not hide himself from those poor, sinful souls; neither can we, if we are Christ's.

Nor was Christ a patronizing friend of these publicans and sinners. He showed off no lofty airs of superiority. He had no condescending remarks to make or attitudes to assume. He never left the impression that he was coming down wonderfully to associate with these men, or that they ought to regard him as conferring an extraordinary favor upon such as they. That is a poor way of associating with anybody, and least of all with the wicked. It is not Christian, but antichristian. Whatever of this kind of patronizing Christianity people have practiced, they have done no good by it, but often serious harm. Perhaps this may be one cause why the Churches have so often failed to reach the workingman and the so-called humble classes, and the ungodly of all

classes. These people do not want your patronizing airs, and, more than that, they will not have them.

Christ associated with even ungodly people on terms of equality. In them he recognized and emphasized the great truth that all men, in some important respects, are equal. These publicans and sinners were the children of the same Father. It was human blood that flowed through their veins. They were partakers of the same splendid endowment of intelligence and moral powers and endless existence. They were men—not less nor more—therefore brothers all. They were heirs of redemption and candidates for eternal felicity. Christ looked beyond their sin and misery, and saw their glorious endowments and possibilities, and he stretched out his hand to them as brothers; brothers fallen indeed, but still brothers all the same. That is the only Christian attitude we can assume towards men, and sinful men, and the worst of men, and all men.

If such are our beliefs and sentiments, we can have no difficulty in associating with even the wicked—no more than Christ had. By drawing off from the wicked we hurt the wicked, we hurt

ourselves even more, and we hurt Christ and his cause most of all. No, we can receive sinners and eat with them, and no harm done anywhere, but good done everywhere. For all the difference there is between them, the richest man in the world may very well associate on equal terms with the poorest, the most learned with the most illiterate, the greatest monarch with the most obscure subject, and even the very best with the very worst. Christ did not associate with the wicked to copy their ways, but to teach them his. He was in no danger of being contaminated by them; neither will we, if we keep close to him. It is not the way to become worldlings in order to make worldlings Christians. It is the way to lose their respect, and our own self-respect too. We can gain the world's contempt as hypocrites by pandering to their sin; we can gain very little more. Ungodly men have a better idea of what a consistent Christian ought to be than many Christians perhaps think. And they have more respect for consistent ones than many good people imagine. The closest association with the wicked —even as close as Christ's—never requires any compromise with sin. As to the deep spiritual

things of God, the eyes of the ungodly are very shortsighted and dim. We must draw very close to them to have them see at all. So did Christ. He sat at dinner with them, so they got a good look at him, and the dimmest vision caught something of his Divine beauty and glory. We must take the Christian character up close to the wicked, and some of its blessed beams of heavenly beauty will surely fall on the darkest eye. If more Christians would copy their Master here, and shine before the world, not as distant stars cold and afar off, but as the warm sun, filling the orbit of life with abundant light and warmth, perhaps there might be a speedier conversion of the world.

Yes, Christ loved human society. It was not by constraint, but willingly. He mingled freely with his fellow-men and among all sorts of people. If he did not often sit down in friendly conversation with the high priest in his palace, it was not because he was not quite willing to do so, and would have done so had he been asked. If Pilate and he did not hold frequent pleasant and profitable talks about what was the truth, it was no fault of Christ. If the Sanhedrin and he did not discuss in the most friendly terms the

great questions of the law—like as he did with those grave men when he was a boy—he had heart enough to do it, any time, if they had been willing. Nicodemus came to Jesus by night, and he was quite welcome, and the whole body of Jewish rulers might have come in the day-time, and been equally welcome. He was ready to receive anybody, welcome anybody, treat everybody with the greatest courtesy, kindness, and consideration. And Christ loved human society on all sorts of occasions. When the little one was added to the home, the tender sympathy for both mother and child in Christ's heart is seen by the way he acted when he took the little children up in his arms, put his hands upon them, and blessed them.

No one enjoyed the hilarity of the marriage-feast at Cana in Galilee more than Jesus, or took a more active part in the convivial scene. No one could take greater delight in seeing people well and happy, and no one rejoiced more heartily when the sick were made well, the lame began to walk, the blind opened their eyes, the paralytic rose in gladness carrying off his well-worn bed. Who had more tender sympathy for the widow and orphan than he? The home of Martha and

Mary and Lazarus was one of the most social and hospitable in all the land, and nobody liked to go there better than Jesus. What heart could feel more keenly the bitter sorrow of bereavement than his? and whose eyes wept more sincere and tender tears of sympathy than those of Jesus? This is the Apocalypse of sociability for all ages, and for our age.

The barriers that keep Christians aloof from each other may be heathen barriers, and some of them diabolical barriers; but they are not Christian barriers; for Christ had none, neither should we. The Christian should be the freest, and most approachable, and most friendly, and most sociable of all men or women on earth. Everything that fosters isolation and helps to keep Christians apart from each other and apart from all the rest of the world, should be swept away. Everything that promotes cordiality, brotherly love, and the largest, widest, and most universal association among human beings, should be welcomed heartily and practiced earnestly and gladly. This, and this alone, is the spirit of Christ.

CHAPTER XII

SERVICE

CHRIST is the Apocalypse of human service. He came not to be ministered unto, but to minister. Never man required so little help of others as Jesus. No man did more of self-help. In all his life he put people to as little inconvenience as possible to serve him.

When he traveled, it was on his own feet. Sooner than put the disciples to the trouble of rowing across Genessaret, he took a short cut across the lake on foot. Sooner than oblige the disciples to travel round to the nearest village for bread, he multiplied the little boy's loaves and fishes, and fed the multitude. He would rather go hungry any time than trouble people to get up a meal for him. The severest rebuke he ever gave a woman that the New Testament records was given Martha when she was making too much ado about cooking a fine dinner for him.

Many a comparatively poor man or woman

could not think of getting along without a servant or two. Christ had only one—himself. He once asked a woman for a drink of water when he was very thirsty, and got her so interested in her soul's salvation that she forgot all about her water-pitcher and he about quenching his thirst. He did not demand the temple to preach in, though it was his own Father's house, but he made a pulpit of any convenient hill or the deck of the nearest fishing-boat on the Galilean shore. He did not require the largest public building in Jerusalem for hospital practice, and send out hundreds of ambulances to bring in the sick, but he walked out among them everywhere, and cured them as he went. He did not ask for a thousand lamps of olive-oil to light up his vast congregations, but used the light of his own sun in the sky. He did not order the immense crowds to stand off for some hours while he went to prayer, but quietly slipped away in the evening into the mountains, and remained all night there in prayer to God. He did not order the thronging multitudes to stand off at all, though they kept jostling him all day long, so that he had time neither to eat nor rest.

This is the Apocalypse of true human service. This is what society needs to-day, more than ever it did. If Christ troubled nobody, why should we? If he put as few burdens as possible on others on his account, what right have we to do it? Christ had no human slaves running at his will; and surely no man on earth has any right to have any. He had no servants either, if by servants we mean those we look to to do for us what we can very well do for ourselves, and ought to do. It is no disparagement for the greatest monarchs on earth to be seen walking about attending to their own business and giving as little trouble to others as possible. It detracts not a particle from the dignity of earth's greatest sons and daughters to get down to honest work and the strictest kind of self-help. The drone in the human hive who fattens on the work of others and imagines that he lives only to be pampered and caressed and waited on and worshiped by all around him, is simply an unchristian nuisance on the face of the earth.

But Christ's self-help was but a small part of his social ministry. His pre-eminent characteristic and work was as a servant. His aim was

the minimum of trouble to his fellow-men, the maximum of good to all men. Jesus Christ was the best servant God ever had on earth because he was the best servant man ever had on earth. Our devotion to God must be gauged by our devotion to our fellow-men. Christ's prayers and songs of praise, and devout communing with God, were all translated into the most vigorous and various and immense work for the good of men.

His cry continually was, "What wilt thou that I should do unto thee?" The strongest credentials of his Divine character were those he showed to John's inquiring disciples. "The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them." All true Christians must show similar credentials; and they can.

Society wants better proofs of a man's piety than his profession of religion, his songs or prayers or devout attitudes. He must, and can, work miracles of healing and help among his fellow-men by the grace of God. All around him are the sick physically and spiritually, and the dead in trespasses and in sins, the blind and the deaf,

the halting and the unclean, the weak and the helpless, the poor, the sorrowing, the forlorn. What has he done, what is he doing, to help them? That is the measure of his Christianity.

On every Christian's coat of arms there is the same motto that adorns the escutcheon of the prince royal of England, "I serve;" and that is the most royal of all royal mottoes, for it is Christ's own. Christ has dignified forever what men might call service of the smallest and lowest sort,—a cup of cold water given in the name of a disciple, and to get down on your knees and wash a brother's feet. It was a new lesson of service that men learned when Jesus girded himself with the towel and bent to wash the disciples' feet. It upset Peter's notions of dignity altogether, and it was intended to do that, and to upset forever the false notions of dignity which prevailed before Christ's time and since.

It derogates from no man's dignity to do the most menial-looking service for his fellow-man whenever he needs it, and he is not the right kind of Christian if he does not do it. Christ crowned himself with undying honor by doing that very thing, and every Christian gets a similar crown

who follows his Lord's example and command, for this is Christ's command, "If I, your Lord and Master, have washed your feet, ye ought to wash one another's feet." If this spirit dominated the Christian heart of the world to-day, how many of the stern socialistic problems that confront and appall mankind would still maintain their dark and threatening attitude?

It is this Christ-spirit and Christ-service, like its twin sister, Faith, that has always "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, and turned to flight the armies of the aliens." This, and such as this, will alone kill the dangerous and violent elements of all perverted socialistic ideas and schemes in the world.

Modern socialism in some of its violent forms, like a vast glacier, threatens to slip from its fastenings, and roll down on society, hurling desolation and death in its path. The Christ-spirit and the Christ-service, like the burning rays of a tropical sun, can thaw its icy hostility into fertilizing streams that will fill society with beauty, fruitfulness, and joy.

CHAPTER XIII

SACRIFICE

CHRIST'S whole relationship to society was one of sacrifice. Life is not one supreme act, but a multitude of little ones. Christ's life was both. He always kept his temper; and that was a lifelong sacrifice. Christ could get angry, otherwise he would not have been a man, and he would certainly not have been a good man. Anger is an indispensable quality in nobility of character; that is, anger of the right kind; for there are two sorts. There is an anger which sins not, and there is an anger which must be put away along with malice, hatred, and filthy communication. There are evils which, if they do not kindle anger in a righteous and noble nature, it is because there is not so much that is righteous and noble in that nature as there ought to be. There are evils in the world that ought to set the world's righteous wrath ablaze so as to burn them out of existence;

and it is no credit to mankind that that furnace of holy wrath remains unkindled. At times Christ was angry, and his displeasure was a devouring flame. As he looked around, and saw men ready to murder him if possible, if he cured on the Sabbath-day a poor fellow's withered hand, he was angry because of the hardness of these men's hearts. As he saw the loudest professors of spotless sanctity in all the land, at heart the basest and meanest and most treacherous and cruel of all the sinners in Palestine, he was angry, and denounced them in unmeasured indignation as vipers and hypocrites that could not escape the damnation of hell. Whatever stood in the way of relieving the miseries of men's bodies and the saving of their souls, and especially if it was clothed in the garments of sanctimonious hypocrisy, awoke the anger of Jesus and drew from him his short, terrible thunderbolts of wrath. That kind of wrath the world needs to-day more than ever it did, as one of its noblest benedictions.

But Christ never lost his temper. Anger in the common and bad significance he knew nothing of. This kind of anger is murder in its incipient stage, and is a child of hell. It costs something

for a man always to keep his temper. It is one of the hardest of all things to do, and one of the most useful to society. Many a man could storm a fortress, ride on the crest of some daring and famous act, and fly into a passion at some trivial provocation in his own home, or among his neighbors. No matter what men said or did, Christ never flew into a passion, either great or small. He was the strong man of his day, and the strong man for all ages and generations to copy after.

"Anger is a short madness," was a heathen dictum, and it is a Christian one as well. But the trouble is that the short madness is long enough to set the world on fire, as it often has done. It is the angry word, the angry deed, that gives birth to most of the awful crimes that disgrace the land, and fill the prisons with dishonored men. It is the unbridled anger that splits society into hostile camps, breeds feuds that last for generations, and that often have involved whole nations in the bloodiest wars. A passionate word from Jesus might have set all Palestine ablaze, and indeed the whole Roman Empire. But he never uttered it. He never allowed it a place in his heart. And all men had better follow his blessed example.

The grace of God is powerful enough to enable any man to control firmly his temper. It means self-sacrifice, ever present, and of the most heroic sort, but nothing among men will ever pay better.

Christ made no reprisals. He never paid off people in their own coin. He never tried to get even with his enemies. It took some self-sacrifice to do that. It would have been the easiest thing in the world for him to call the fire from heaven that James and John suggested on the Samaritan villagers who had treated him in such an unmannerly way. It would have been no trouble at all to send for a few legions of angels to teach his Jewish persecutors a few lessons. When his old associates of Nazareth so far forgot their former townsman as to hustle him off for a leap over the rock to his destruction, he could have taught them that he was not the poor, weak carpenter's boy they took him to be. When the big men of the Church and State passed him by with a shrug of the shoulders, and winked at each other in derision, he could have compelled their respect by putting some of those dreadful diseases on their persons which he was taking off the poor wretches of Palestine every day. When the crowd

roared, "Crucify him! crucify him!" he might have said, "I will soon let you see whether you can crucify me or not; no, you can not crucify me, but I will crucify you." Christ said, did, none of these things, because he could not come down to the weak, sinful, foolish things of men. Christ sacrificed all these resentments without a moment's hesitation, and the best thing any man can do is to do the same thing.

The curse of society is resentments, and people that must and will carry out their resentments. Society could not hold together for a month if everybody practiced resentment and reprisals on others, as some people do. Society would have but little trouble at all if everybody repaid injuries and insults and bad conduct as some people do; that is, those who follow closely the patient forbearance and self-sacrificing, forgiving spirit of our blessed Lord and Savior Jesus Christ. As long as the world stands and human society exists, there will be thousands of occasions for patient endurance of wrongs, and we may as well endure the wrongs in the spirit of Jesus, for you can neither kill nor cure them any other way.

Christ is the Apocalypse of that good nature

which alone is the source and spring of good manners. It cost something to keep sweet with so much to embitter, to remain tender with so much to harden, to keep in unbroken sympathy with man with so much to alienate his heart from everything human. This did not mean that Christ shut his eyes to the evil around him, or undervalued it, or took things easy respecting it. He knew it all, and hated it all as no good man ever did before him or since. But Jesus did not scold it out of existence, or complain it away, or frown it out of his path, or cut it to pieces with biting sarcasm. He was not in a constant ferment of irritation and complaint and lamentation and fault-finding. He never for a moment lost his self-possession, his equanimity, his kindliness of manner, his sweetness of disposition, his gentleness, and, if you like, his gentlemanliness. He could administer rebukes the most severe, but always just, well-timed, and manly, and that people's common sense perceived were well-merited and always in the spirit of love.

Christ's rebukes often made a better impression on people than other men's commendations, and his commendations were often more

impressive rebukes than other men's denunciations. Christ has forever enthroned gentleness and kindliness of manner and spirit as one of the most precious and powerful of all human influences that mold and control society. It was something of this spirit that the old cavalier caught in his gallant treatment of woman, and which has been refined and elevated still further into the Christian etiquette that treats every woman as a lady. All the sweet and beautiful things of highly-cultured good manners—and it has plenty of them—have sprung from the same source. All the delightful amenities of modern society in its purest and best forms are of the same Christian origin. This is one of the strongest links that binds society together. Its universal diffusion would be a universal blessing.

It is the little kindly word, the little courtesy, the little kindly deed, the little thoughtful attention, the little graceful bow or smile or look, the little teardrop in the eye, the little gentle pressure of the hand, the thousand little, sweet, and beautiful, and tender things that have no name at all,—these are the things that knit the souls of men as with invisible bonds, but bonds indissoluble.

CHAPTER XIV

MORAL REFORM

CHRIST was the Apocalypse of moral reform. We have intemperance and the liquor-traffic, the opium-trade, the slave-trade, the social evil, political and civic corruption, and many other grievous immoralities in society. All these evils, in one form or another, or kindred evils, existed in Christ's day as well as ours. What he did with them is what we are to do.

What did he do? A very important part of what he did, is what he did not. He never gave men to believe that, if plenty of money could be made in any of these lines of evil, they might be allowed to go on. Nothing that we can imagine would have been more completely opposed to all Christ's teaching than that. He did say, "Ye can not serve God and Mammon." Mammon is money-making, no matter what principle is sac-

rificed. That and serving God are as far apart as heaven and hell.

Millions of money, hundreds and thousands of millions, can be made by the trade in strong drink. Slavery was once a most lucrative trade, and still is in some parts of the world. So is the opium trade and many other immoral trades. If Christ never justified any of these because of the money that could be made out of them, what right have we to do it? If men make money out of these trades, and the State gets part of the money by making them pay for the privilege, neither the one nor the other has the least authority from Christ for doing it. Neither did Christ say that any one or all of these trades were so strongly rooted in society that they could not be effectually uprooted, and because of the fixed determination of such multitudes to uphold them that it would only do more harm than good to persist in the attempt, and that we must tolerate and regulate them as best we can, and reduce the evil in this way to the smallest possible dimensions. No. He never said anything of the kind. But that is precisely what the world has been saying about these evils, and is to-day the

loudest of all utterances and apparently the most emphatic belief of hosts of even good people. Jesus was no teacher of expediency and compromise with evil, and timid treatment of the cruel tyrannies of sin. He was the most stalwart and fearless of all radical reformers this world ever saw. He laid down principles whose keen edge cuts mercilessly at the very roots of every one of these iniquities.

The "social evil" has been called the "despair of social reform." But how much of its very roots would be left if people would take heed to Christ's declaration, "Whosoever looketh upon a woman to lust after her, hath committed adultery with her in his heart." "And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." If men would pay some attention to Christ's command, "Thou shalt love thy neighbor as thyself," how many of the dark-skinned Arabs of the East or the white-skinned ones of the West would enslave the Negroes of Africa or the white helots of civilized lands who work for starvation wages in the so-called Chris-

tian man's factory? Christ's "Golden Rule" alone deals a deathblow to every mean, selfish, bad business on earth. In all his teaching there are only two things, the right and the wrong way. The right he upholds regardless of consequences, because it is the will of God; the wrong he condemns regardless of consequences, because it is contrary to the will of God.

If we follow Christ, there is only one question to decide as to that portentous problem, for instance, "Temperance and the Liquor-traffic." If it is right to make, buy, and sell and use strong drink as a beverage, then you can not overthrow it, for Christ is on its side. But if it is wrong—all wrong from beginning to end—in its nature, tendency, and effects; if it is full of injustice, impurity, falsehood, and fraud, and inflicts on mankind all manner of injury, temporal, spiritual, and eternal, then its greatest enemy is Christ. Tested by every principle Christ ever taught, by his whole character, life, and work, by all his Divine relationships as the Son of God, and by all his human relationships as the Savior of men, the liquor-traffic stands condemned as one of the most

iniquitous, injurious, and accursed evils that ever afflicted humanity.

But Christ drank wine. Very probably he did. That he was a "wine-bibber" is no more proved by what his slanderers said than that he was a "glutton:" "Behold a man gluttonous and a wine-bibber." He made wine at the marriage-feast of Cana. Certainly. If it was intoxicating wine, then he made wine that he himself condemned, for he commanded his prophet to say, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." But Jesus used wine at the Last Supper, drank of it himself, and said to his disciples, "Drink ye all of it." He did. If it were intoxicating wine, then Jesus as good as said, "Although I have before declared by the mouth of my holy prophet, 'Look not on the wine when it is red, when it giveth his color in the cup, when it moveth itself aright; at the last it biteth like a serpent, and stingeth like an adder,' yet look on this same wine now, and take this cup in remembrance of me. Even though at the last it biteth like a serpent and stingeth like an adder, yet it is a most fitting emblem of my shed

blood, shed for the remission of the sins of the world."

This sounds like blasphemy, but whose blasphemy is it? Not that of those who believe that Christ's wine on that solemn occasion was the pure, unfermented juice of the grape, but rather that of those who maintain that the wine Christ used was certainly fermented, intoxicating wine. If Christ took a bunch of perfectly ripe and perfectly sound grapes, and expressed the juice into a cup; if he took a piece of unleavened bread—that is, bread made without yeast—and broke it as the symbol of the breaking of his body on the cross and the shedding of his blood for the sins of the world, was not that as appropriate, as impressive, as holy, as sublime a lesson to mankind as could well be imagined of his sacrificial death, and worthy of everlasting observance in all after ages of time? If that was the fact—and men are fast coming to believe that it was the fact—then Christ gave no more countenance to the modern use of alcoholics than he gave to the modern practice of any abominable crime. Nothing could be more absurd and wicked than to charge the spotless Son of God with giving the slightest counte-

nance to the drinking of the horrible liquors of our day, such as rum and brandy, whisky and wine, which is only another name for one of the fiery decoctions of modern alcoholics, made more fiery still by the addition of the most potent poisons.

But did not Christ use moral suasion, and moral suasion alone, in combating the great evils of the world? Yes, assuredly. But moral suasion is a pretty comprehensive thing. One of its most important branches is law; and law is always a prohibiting thing. The Ten Commandments is moral suasion crystallized into law, and it is all prohibitory. Its enactments of the right imply the prohibition of the wrong. God forces no man to be good whether he will or no. Christ never did, and man can not. No law on the statute-book can make a thief an honest man, a liar a person speaking truth, a lustful character clean, a bad man good. No branch of moral suasion can do it either; and no power in the whole universe can do it at all, but the grace of Almighty God, and the accepted influence of the Holy Spirit, working on the human heart.

Moral suasion in its widest acceptation is cer-

tainly man's only power to make the world better; but it ought to exhaust all its resources in the attempt. It can entreat and reason and invite; it can pour forth all the treasures of its sympathy, its pity, its love; it can put every possible help in the way of doing right, and every possible hindrance in the way of doing wrong. All God's laws are framed in that spirit, and all man's laws, too, that are worth anything. That was Christ's moral suasion.

If the liquor-traffic and intemperance can not be exterminated by mere legal enactment—and it can not, no more than any other evil can be exterminated by mere legal enactment—the liquor-traffic ought not to be sustained by law, or helped to exist by law, or receive the least encouragement by law. Christ never ordained that men should legislate in favor of sin, or give the smallest legal encouragement to sin, or supply the smallest legal opportunity for the practice of sin. If the liquor-traffic is right, the proper function of moral suasion is to persuade men, as far as possible, to uphold and practice it. All that moral suasion can do, both in its arguments, entreaties, and legal enactments, ought to be done to uphold

and strengthen it and extend it as far and as widely as possible; for everything right deserves such treatment as that. If the liquor-traffic is wrong, then the whole power of moral suasion, both of argument and entreaty and legal enactment, should be employed to do away with it, just as any other evil is done away with, as far as is possible. That is what Christ taught men to do, and what he teaches us to do, and it is the only proper thing to do, and the only thing that will be of any avail to do.

If you can not entirely destroy any evil by legislating against it, you certainly can not destroy it by legislating for it. Evil is always ready enough to go on in spite of all laws made to stop it; it is much more ready to seize the least favor shown it, and especially legal favor to go on with vastly accelerated force. Of no evil can this be more appropriately said than of the liquor-trade and intemperance. Your laws of a merely restrictive or regulating sort will always be translated into the widest liberty to do just as much as it can possibly dare to do. All license laws are in their very nature foredoomed failures, and, as a matter of fact, they always have been failures.

You can deal with any evil as you deal with theft or murder; you can totally prohibit it by all the powers of reason and persuasion and law, and in that way alone can you reduce its influence to the smallest possible proportions. This is absolutely the only thing—and the only Christian thing—that can be done with the liquor-traffic; and it is precisely the same with any and all other of the great evils of the land.

CHAPTER XV

THE CHURCH

CHRIST is the Apocalypse of the Church. Like as in all great things, the essential idea of the Church is very simple. It is a meeting, an assembly of believers in Jesus. It is so simple, so natural, as to be self-necessitating and self-explanatory. A man accepts Jesus as his Savior; another does the same. They meet. That meeting is the Church. It all grows out of that. If two more meet the first two, it is only a meeting still; if two millions more join the company, it is only a meeting still. If all the world unite, it is only a meeting still.

They may meet under the shade of a tree; underground, like the Christians in the Catacombs of Rome; on the mountain-tops, like the Vaudois and the Covenanters of Scotland; in the home, like that of Aquila and Priscilla, whose Church in their house was saluted by the other Churches

of Asia. As a shelter from the rain and cold and storm, it is necessary to have some kind of protection, and, on the whole, it is more convenient to have a place set apart for the purpose; a tent, a shanty, a log-house like the first churches built in North America; a building larger and more convenient as circumstances require. The meeting itself discloses the necessity for some kind of orderly procedure, as all human gatherings require. Some one must lead, and so the meeting appoints some one. The meeting wants to do something. It wants to praise the Savior whom each one loves. It wants to hear about him, and especially about what he did to save men. It never tires of hearing about that. It wants to know exactly what Jesus expects people to do in every-day life, and how it is to be done, and the end of it all in the future world. And so songs are sung as the most tender and fitting way the heart can find to utter its feelings, and preaching comes into use, and the ministry of the Word, and the holy record of Christ's life and character and teaching and death is read and explained, and applied to the hearts and lives of the hearers, and God is asked to help each one to love the

Savior faithfully and do just what he wants men to do.

As the main thought of the meeting must ever be what Christ did upon the cross to redeem men, so very often a special meeting is devoted to the vivid remembrance of that great act of Christ, and the Lord's sacramental table is spread; and as there must be some door of entrance into this meeting of God's children, so baptism comes into use. As this is a meeting of believers, so it is expected that believers shall behave themselves in a Christian way in their relation to each other, to all the rest of mankind, and to God himself; and so rules are laid down for the guidance of each and all. Thus Church government comes into use. And as all men can not think just exactly alike in regard to hardly anything, not even excepting religion, and as it is perfectly right that it should be so, it is necessary both to allow a great liberty of thought and opinion, and just as necessary to have some general understanding and agreement as to the most essential truths connected with Christ, his cross, and the other great doctrines and duties of his religion; and so, creeds and confessions of faith are formed.

In proportion as the meeting is full of animation and zeal and love, it begins to feel sorry for those who are not in it and who do not love Jesus, and so it sets to work to persuade those outside to accept Christ too. And as it goes on with this work, it finds multitudes in the same sad condition, many of them in foreign lands, who never heard of Jesus at all, and it can not rest until it sends off some of its own people to these distant lands, and the missionary work abroad as well as at home begins. And as it continues in this work, it makes amazing discoveries of the wretched state of the poor and sick, the ignorant, the downtrodden, the degraded, the lost, and so hospitals and schools and philanthropies and moral reforms of all kinds spring up, and branch out in all directions, embracing all sorts of good deeds to the bodies and souls of men in all nations of the world.

The Church springs as naturally from the simple idea of the meeting as the tree grows from the seed. But there is a Divine shaping in both. It is God's will and command that they should. The Church is as much an institution of Divine appointment as it is an outgrowth of human con-

venience, good sense, and necessity. The ecclesia, or congregation, the meeting of Christians called together by the good sense of Christian people and the good will of the Divine Father, is of itself a junction of moral forces of all kinds.

As two rivers can not meet and mingle without the creation of a new and greater force, so Christian union is strength, and it is meant to be, and in its nature must be. The sympathy and agreement of Christian hearts means an aggregate of moral strength for each in a far more than geometric proportion. God himself recognizes this, and declares, "Whatsoever two or three of you agree as touching the kingdom, shall be done."

The meeting of Christians generates life, enthusiastic life. The glow of love in one kindles a similar fire around. As iron sharpeneth iron, so does the countenance of the Christian man his friend. The Christian edge of enthusiasm is thus sharpened to cut away the last remains of selfishness, and to cut down with heroic strokes all the dominant evils in the world. The organization of the Church springs from its own genius—the junction and conjunction of Christian men and

women. Their meeting is an idea as sublime as it is simple, but the preservation of its sublimity depends on the preservation of its simplicity.

Men have not always done that. They have been tempted to engraft the complex systems of their own on the original stock, and they have yielded to the temptation. And so the world has come to witness an ecclesiastical growth on the simple stem of the original ecclesia, or meeting, of governmental systems borrowed from imperial Rome, from Judaism, from modern monarchical despotisms, and even from heathenism itself. The meeting has thus, in some instances, been transformed into a vast dominion governed by the most despotic and unalterable laws. The simple minister or servant of the Church is changed into the autocratic priest, the humble overseer or bishop into a princely magnate whose scepter strikes far more terror and awe than the average king. The conscience and will of the believer are no longer his own, but must belong to the hierarchical tyranny that lords it over all God's heritage. Doctrines are either read into the simple truths of the gospel, or are invented to sustain this human system of tyranny, and the

pains and penalties of perdition are threatened to all who dissent from it.

Romanism is the most signal instance of the success of this elaboration of human despotism superimposed on the simple idea of the Church of God. But there is Romanism without as well as within the Church of Rome. Romish departures from the original simplicity of the gospel notion of the Church have occurred and are occurring in other Churches as well. In fact, the tendency is strong in all ages to develop human ideas and governments in connection with the Church of God. Even lay priestism has not been unknown in the Church, whose monopoly of power is not a whit less onerous and mischievous than clerical.

There have been Churches where caste and party and social distinction have had far too much predominance. There have been Churches where the dry-rot of formalism and worldliness have left but little of true spiritual life remaining. The meeting of some is almost overtopped in the worship of the place of meeting—some gorgeous temple. The spirit of the meeting is, in many cases, the spirit that admires the classic music,

the sensational oratory, or that seeks its worldly advantage in having a sharp eye to business. In a thousand ways the human intrudes upon the Divine, and supplants the Divine. The many reformations of the Churches have all been to restore the Church to its original simplicity and purity, and they have all been needed, and they have all been successful in greater or less degree.

Plenty more reformations are needed now. They will come, and they will succeed. They will be needed to the end of time, as long as human nature is what it is, and Satan is what he is. The Church will never cease to slough off its human and diabolical accretions as long as Christ is its Head and the Holy Spirit strives with men. With all its faults, the Church is by far the mightiest organization of men on earth. It is immeasurably the noblest and best association in the world. It is so because it is Christ's society. He is its Head, its Life, its Inspiration and its Glory. The worst Churches are better than the best human organizations, because they have something, or indeed much, of Christ in them. But the best Church on earth is not all that Christ intends it to be and to do and to suffer for him.

The meeting of Christ's believers has possibilities within it that still slumber in inaction or have never been discovered at all. The Church of Christ has a wider mission than it knows, or will ever know, except as it learns at the feet of Jesus. Anything narrower than Christ's ideal is too narrow for the Church, which is his body. Anything, however broad and all comprehending in his example, is none too broad for his Church. If that be true, there is no sort of benevolence or philanthropy or service for the good of man, in its widest range or its most varied ramification, too much or too unsuitable for the Church to undertake.

The felt wants of men outside the ordinary range of work that the Church of the past has set for its special task have originated a multitude of benevolent and philanthropic institutions. The very Sunday-school itself is one of the earliest and most important of these. It was the neglect of both Church and home that first started the Sunday-school. Fraternal societies, brotherhoods, unions of all kinds for mutual help in sickness and poverty and death, and hosts of charitable and benevolent institutions and associations

for moral reforms, have arisen in the world. These are certainly the offspring of Christianity. They are for the most part in affinity with the Church, but most of them are distinctly apart from it, and build on their own separate, independent foundations. If it be true that all these are working in their proper sphere, then there is very much of Christian work that properly lies without the Church—the body of Christ—a thing which is a transparent contradiction. The Church —the body of Christ—is Christ himself still at work through his members, and means the continuation of the work Christ did when he was here, and that means every good work that can be done to man.

If men, actuated by the Christ-spirit, do these good works without the Church, they could do them as well within, and with better advantage to themselves and to the Church itself, whose power for good would be enormously increased thereby. To realize anything so vast as this would require all the energies and resources of a united Church. For this Christ prayed "that they all may be one." The whole genius of his religion favors and requires union. The body of

Christ was never intended to be at variance in its members. And it can never fully accomplish its sublime mission on other conditions than unity and harmony. This unity and harmony is perhaps not so difficult or impossible a thing as men have generally supposed. If it is an extremely difficult thing to realize, it is not Christ who has made it difficult, but men themselves. Barriers of human creation are mostly responsible for all the divisions the Church has ever had. It is easy to impose conditions of Church membership that Christ never imposed, and men have often done that. It is easy to formulate doctrines and doctrinal tests that Christ never formulated, and men have often done that. It is easy to hew out narrow ruts of theory and practice that Christ never hewed out, and men have often done that. It is when men set about mending Christ's plans and ideas and example, and affix to these their fancied improvements on his Divine system, or interpret Christ according to their preconceived notions of what is right, that discord begins and the body of Christ is rent asunder by divisions. If such causes of division as these are fully accredited with all the mischief they have done,

there would not be much of division left to be accounted for.

But Christ's prayer has been answered, can be answered, and will be answered. The Christian Church to-day is one in large degree—in larger degree than ever before. The lines on which the modern Christian Church is running out, almost without design, all tend towards this very unity for which Christ prayed. A close scrutiny of the great Christian doctrines on which men agree reveals a remarkable consensus of opinion. The differences mostly radiate around what are really minor points. Notwithstanding all the strong differences of Christian opinion and practice, such grand associations as the Evangelical Alliance and the Bible Society, not to speak of others, have united the Christian world in many noble Christian enterprises. In a thousand ways the Churches do join hands in carrying on Christ's work in the world.

There is a deep and abiding and growing brotherliness of spirit among Christians the world over, often expressed, and oftener still left unexpressed, except by deeds, which speak far louder than words. The barriers that keep Christians

apart are very largely only Chinese walls, easily overleaped and constantly overleaped as any great occasion calls for the expression of the cosmopolitan opinion of the Christian world.

All this may help to teach us the real meaning of Christ's prayer for unity. The likelihood is we have not yet fully understood his meaning. It is easy to put uniformity for unity, and that has been very largely done; but Christ never did that. Uniformity does not imply unity, nor unity uniformity. A uniform Church would not necessarily be a united Church, and a Church with large diversity would not necessarily be a divided Church. Unity in diversity, and diversity in unity, is God's law everywhere so far as we know. The most perfect harmony exists where there is the largest and freest diversity. Is not that Christ's law for the Church as well? Christ never intended that all Christians should be of one pattern. He never intended them to think and speak and act in all respects exactly alike. Christ was far broader than his disciples, and he is broader than any of them now. He gave a wider range for the exercise of true discipleship than his most liberal-minded followers could understand or fol-

low, or than they can understand and follow to-day. If Christ acknowledges a soul as his disciple, why should not we? No matter what his color, or nation, or cast of mind, or peculiarity of notion, or wide divergence from some other Christian, or some standard Christian which the Church may set up as a model—if Christ says, "He is mine," why should not we say, "He is my brother?" And if he is my brother, why should I withhold from him my right hand of fellowship?

If this principle be correct, it ought to solve the problem of Church unity throughout the world. And it is correct, and it will solve that problem; for it is doing it now. Probably the day is not so far away when Christian men will see that large diversity of both belief and practice should not and shall not keep Christians apart. The good sense and the Christ-spirit of God's children may, sooner than we think, find a way to unite the scattered and hostile forces of Christendom on a basis of the largest and truest liberty for every man and every congregation and every denomination to think out their own Christian thoughts and work out their own Christian works, but in completest harmony with all the essentials

of Christianity, and in perfect union with their glorious Lord, and in loving co-operation with every other member of his mystical body. That may seem to be a dream; but much more wonderful and impossible-looking dreams have become true. A hundred years to come men may look back with amazement at the folly that now keeps Christians apart, and regard the causes of separation as we now regard the folly of those who opposed the introduction of steam and electricity and other modern improvements which have so mightily enlarged the scope and elevated the character of our civilization.

The Church of Christ is indeed a kingdom, but it is "an empire within an empire;" in the world most emphatically, but not of the world. It is in the world as an all-pervading force, a molding, subduing, rectifying, purifying, ennobling, saving power, but drawing its inspiration, not from beneath, but from above. Its whole genius, aims, and triumphs are not of earth at all, but are altogether heavenly. It is to touch and bless everything earthly; it is to be absorbed and corrupted by nothing earthly. In a word, it is to be Christlike. Never was man more hu-

man than Jesus; never did man come into closer contact with all things human and all things earthly than Jesus. But never was man so little of the earth in its spirit, aims, and practices. The corruption of the Church begins when the earthly begins to subvert the heavenly,—when the world begins to get out from beneath the Church's feet and rise toward the headship of its affairs.

The one great and all-comprehending work of the Church is to preach Christ with the Holy Ghost sent down from heaven. What this means was vividly manifested on the day of Pentecost. Peter preached Christ that day. The wants of his audience were as cosmopolitan as the world. All human needs were concentrated before him. He preached Christ, and Christ is the supply of all human needs. The redemption of men by Jesus Christ is their redemption from sin, the root of all their miseries, and the introduction of every form of help that any human being can ever require. These men heard, many of them for the first time in their lives, of salvation through Christ, the far-reaching effects of which they were totally unable to comprehend. They accepted Christ, and the uplift of their humanity began;

a vast uplift indeed, but only the germinal beginnings of an elevation and ennoblement reaching out in all possible directions and to an ever-increasing and endless duration. The germs of all Christian civilization, of all human progress, of all human amelioration, of all human development that is worthy, were there that day, as well as the ecstatic joy of sins forgiven, and conscious soul-reconciliation with God, and the fullness of spiritual blessings that flowed in upon them as a river of light and love from the throne of the Eternal God. Pentecost was a new era in the world's history. It was the world's reformation, the world's resurrection to grander life, the world's new birth of hope and joy, all presaged and promised and, on a small scale, enacted before the eyes of men.

The Church can not preach anything more than Christ, and if it preach anything less, it might as well not preach at all. Peter preached Christ with the Holy Ghost accompanying; otherwise his preaching would have signally failed. Peter without the Holy Ghost is seen in the shameful drama he enacted at Christ's betrayal. He could have talked eloquently of Jesus in the high

priest's hall, for he knew enough of Jesus to do that; but he could not talk of Jesus at all except to swear that he did not know him. If Peter could not preach Christ without the Holy Spirit, no man can. A man may preach Christ as he preaches Socrates or Aristotle or Plato, and with the same results. But the effective preaching of Christ raises the dead, casts out the devils of lust and pride and uncleanness, cleanses the lepers of sin, and heals, and saves, and regenerates, and makes entirely new and good men out of old and evil ones. That can not be done by merely talking of Jesus, however eloquently, but by the life-giving energy of the Spirit of God accompanying what men say, directing them what to say, enlightening their minds that they may have something vivid and strong and applicable to say, and lending the heavenly fire that burns its way through all sorts of prejudices, melts down all sorts of hardened obstructions, and ushers the soul into the glorious liberty of God's children. That was Pentecostal preaching of Christ, and that kind of preaching alone is the distinct mission of the Church, and alone worth while for the Church to

engage in at all. Such preaching will save the world, and no other can.

Pentecostal life in the Church means aggression on the world of evil and consequent victory for Christ's kingdom all over the earth. Can this globe, with its ten thousand deep-seated evils; its triumphant vices, hoary with ages of continued dominion; its vast realms, where Satan sways an almost unchallenged power; where the slavery of superstition has inoculated the innermost fiber of human nature; where thick darkness broods over countless millions; where the strong encasements of sin have wrapped up the human soul as with a hundred coats of mail; where every remedy has uniformly failed in every age, and where hope seems forever lost in the labyrinths of despair,—can this world be effectively won to Christ? Can its teeming millions indeed be made the glorious subjects of the Redeemer of men, and truly saved through him who has surely bought them all with his precious blood? Can this be done? Is there an answer that can be given to this, not born of fancy or illusion or folly, but an answer as soberly true as it is effectually complete? Yes, indeed

there is. "Go ye," said Christ, "into all the world, and preach the gospel to every creature; and, lo! I am with you always."

That settles the matter. Christ knew what the world needed. He knew that this was what it needed; and because he knew that this was the one omnipotent power to save men, and all men, he therefore gave this command, and emphasized it as his last words on earth and his standing order to his Church to the end of time. Obedience to this command will save the world.

"Can these bones live?" "Prophesy — preach," was the command, and the dry bones of the valley "stirred, and bone came to bone, and the skin covered them, and the breath came into them, and they stood up upon their feet, an exceeding great army." So the world's valley of the dead can likewise live, and will live as men preach Christ as God has commanded. The Spirit's breath will sweep over the driest bones of heathenism and Islamism and barbarism and every false "ism," and the life of God will pulsate in their dead souls, and nations shall be born in a day.

The missionary problem is not how to reach

the heathen abroad, but how to reach the unbelieving Church at home. Did Christian men believe in the possibility of saving the world as they believe in the possibility of building a railroad, of exploiting a gold-mine, of running a vast commercial scheme, of doing any of the thousand daring things of modern times? If they did, they could and would undertake the task. Men think nowadays that they can do almost anything, and they are pretty near right; and when they come to think that the world can be brought to Jesus, and that it must be done, then it will be done. The word "impossible" is almost banished from the human vocabulary of our day. It ought to be banished from the Christian vocabulary too. "The things impossible with men are possible with God." The Church can obey Christ's command, and can trust in Christ's promise of the Holy Spirit's help; it can succeed in evangelizing the world. And the sooner this is done the better—the better for the Church itself.

Christ's command had in view the highest interests of Christian men and women themselves. It can not be disobeyed or neglected without irreparable detriment to Christians themselves. On

any other terms they can not rise to the highest elevation of Christian character; on any other terms they will deteriorate until they cease to be Christians at all.

The world must be evangelized if for no other reason than to save the Church. The heathen must be Christianized if for no other reason than to save the Christians from being heathenized. We rise by lifting up others. We save ourselves by saving others. We must save the world through God's appointed means, or the stigma of dishonor and shame will rest upon us forever.

CHAPTER XVI

SABBATH

CHRIST is the Apocalypse of the Sabbath. "The Sabbath was made for man, and not man for the Sabbath." We can not mend God's laws. If we try, our additions become plagues of our own creation; our subtractions are blottings from the book of life. All God's laws are founded in the necessities of human nature itself, as well as in the justice and goodness of God; and they are perfect in their adaptation to both.

The Sabbath is not a burden, but a blessing. It was not made for a cross, but a crown of joy and honor. It is pre-eminently a human institution. It is, as Christ says emphatically, "for man." It originated in the mind of God, and coeval with creation. "For in six days the Lord made heaven and earth, the sea and all that is therein, and rested on the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it."

The human body is a machine "fearfully and wonderfully made." It is the masterpiece of the Great Architect, and is as remarkable for exquisite delicacy and beauty as for strength and endurance. The uses to which the human frame can be put are almost infinite in variety, and the possibilities of its utility impose the obligation of their realization, and form the only limit of their extent. God set us the example of work. Our privilege, our duty, our joy, our glory, is to work. But work means the wear and tear of vital forces. Certainly the body of man was never made for a living "perpetual motion." Periodic rest for the replacement of wasted energies is an indispensable condition of bodily life. No man can work twenty-four hours in the day, much less seven days in the week, still less fifty-two weeks in the year. Atheistic infidelity, grasping selfishness, idolatry of pleasure, tyrannical cruelty, have often striven to set aside the periodic seasons of rest, especially the Sabbath rest, but always with disastrous results. The workingman—and that means, or ought to mean, every man—has no more cruel foe than he who, under any pretext whatever, would deprive him of his Sabbath. Neither the footpad

on the highway, nor the assassin in the dark, is a meaner or more deadly enemy than he. And the world is fast coming to believe this.

With the development of modern progress, there is a faster rush of human activity everywhere. Push, rapidity of action, decisive energy, mark our times as never before, and will probably do so in even greater ratio in time to come. We live intensely, and within rational limits it is right we should. But we all the more need rest, the Sabbath rest in particular, that God has mercifully given us. Thinking people begin to see as never before that Sabbath-keeping is a matter of life and death. If we do not keep the Sabbath rest, we shall perish as surely as the persistent defiance of the laws of nature always end in death. This is as true as regards mental as physical labor. The mind needs its rest as well as the body. Of the two, the brain very often has far harder work than the hand. In these days men have often to work hard with both at the same time. Never before in the history of mankind was mental work so exhausting with so large a proportion of human beings. It is as impossible for men to keep up the awfully high pressure of mental activity

without the Sabbath rest as for a steamboat to keep on running with its last ounce of pressure without an explosion. And the mental explosions come—plenty of them—and the wrecks are found in scores of our lunatic asylums.

"The Sabbath was made for man." Man has his moral obligations, relations, and possibilities. The power to labor with skilled hands is noble; the power to think high thoughts is nobler; the power to know and appreciate and love God is noblest of all. The soul is the man, and the chief characteristic of the soul is that it bears the image of God. We are sons and daughters of the Lord Almighty, fallen and estranged through sin, but brought within reach of renewal and restoration to the Divine favor through Christ. Our most important business on earth is to get back to righteousness and peace with God, that we may be friends with him forever. Anything short of this robs life of all its chief value, and strips the future of all its glorious hopes. If we live up to our nature, we must live to God; and to do this there must be adequate opportunities and special help provided. We can not mount aloft from the pit of sin into a clear atmosphere of good living

without very special facilities, and God has graciously provided these and all we need.

Besides the redemption by Christ and the grace of the Spirit, God has given us the Sabbath—one day in seven for the soul, that, while the body rests from toil, we may give attention to the most important of all needs of our nature, the moral and spiritual. The human memory can forget with amazing facility even God himself. We need to have our obligations and duty to God and man placed before us with the greatest frequency, clearness, and urgency. We need the constant stimulus of Christian thought, meditation, and prayer. We need the encouragement of mutual Christian help, and the quickening of close and constant association with God's children. We need to get near to God in worship, in personal communion with him, and in the frequent renewal of our engagements to be his faithful children. We need to think often and long on the reality of the eternal existence to which we are hastening on every day, and which very soon we shall enter upon. We need to keep steadily in view the final account we must render at the bar of God in the last judgment-day. Surely one day in seven is not too

much to devote to such momentous concerns as these, besides all the spare hours or moments that can be gleaned from the pressing duties of every-day life.

Besides, it never pays to break the Sabbath. The man who keeps the Sabbath for its highest spiritual ends is the man best fitted for his six days' toil of body or mind. Such a man is at his best, and will last the longest. The experience of all past ages has taught this lesson—a lesson hard to learn, but a lesson better learned to-day than ever. Christ's Apocalyptic Sabbath—the Sabbath for man—is the sure Sabbath yet for the world.

CHAPTER XVII

WOMAN

CHRIST is the Apocalypse of woman, of her worth and work. What are woman's rights? That depends upon what she herself is. Christ has settled that forever. To the Pharisees, who had so vastly lowered the moral status of woman that they actually asked Christ the question, "Is it lawful for a man to put away his wife?" Christ referred them back to the creation, to the essential oneness of man and woman, notwithstanding the distinction of sex which God there ordained.

When God said, "Let us make man," it was the generic man that was meant, embracing the whole human nature and the whole human race. The destruction of sex was not intended to detract in the least from any essential attribute of this humanity, nor will it in the end, for Christ declared that "in the resurrection they neither

marry, nor are given in marriage, but are as the angels of God in heaven." The woman God gave to Adam was neither a despot nor a slave, but a being in all respects the counterpart of himself—his other self. Woman is neither more nor less than man, because she is man; as the Hebrew strongly puts it, "the female man," or even our own vigorous anglo-Saxon, "woman," which is almost synonymous with the Hebrew word. The inferiority of woman to man in any essential respect is as absurd as that the right eye is essentially inferior to the left, or the soul is inferior to the spirit. What God has joined together—this indissoluble equality of the sexes—let no man put asunder.

This identity of the highest human qualities in man and woman does not destroy the specific characteristics of either. Sex is a real distinction. Woman is human nature with her own set of qualities. Her physical form is as distinct in its more delicate mold, finer outline, and softer loveliness, as is man's in robustness and rugged majesty. Her mind is as intuitive in its perceptions as is man's in elaborate logic. Her heart is as much the throne of love as man's head is of reason.

Her nature is humanity adapted to the majesty of motherhood as much as is man's to that of government. Both in a degree have a sphere of their own. As a rule, each will do best to keep to that sphere. At the same time we must not widen too much the peculiar province of man, while we narrow too much that of woman. Because woman's physical and even mental nature is specially fitted for domesticity and motherhood, it does not follow that she is a whit less intellectual than man. She may have finer tastes, but no less firm convictions than he. She may have more heart, but no less head than he. It is an old theory that the heart is inferior to the head; that to reason is a nobler faculty than to love. But it is false. God's noblest attribute is love, and love is the greatest, the most influential of all the Christian graces. Woman's great power to love means her great power to think and do grandly and well—if only used aright. Woman's rights—are they not therefore all essential rights that are human and all human rights that correspond with her individual nature as shaped by the hand of God? All Christ's teaching, direct and indirect, regarding woman is based on this

principle, and all his treatment of woman was conducted on the same principle.

The utmost possibility of woman's work and worth the world scarcely yet knows, because she has never yet had her full opportunity. All through the ages her freedom has been abridged, her faculties restricted, and her capacity doubted. Notwithstanding this, she has never ceased to demonstrate how superb in degree and how immense in variety is the endowment of her nature. The dignity of motherhood so impressed Adam that it gave rise to the first woman's name, "Eve, the mother of all living." The grandeur of this faculty is everywhere set forth in Scripture with an emphasis, a conspicuous circumstantiality and plainness of speech, not always quite agreeable to hypocritical and prudish ears. Its climax is reached in the birth of Christ and the motherhood of Mary. The coronet of majestic glory that sits on Mary's brow, and in which man can have no share, has so dazzled the race that it has been mistaken for Divinity itself, and so she has been idolatrously worshiped as the "Queen of Heaven."

The wifehood of woman is exhibited in Scripture in its deepest philosophy and most il-

lustrious examples. That almost inscrutable unity of the sexes involved in the basal principle of marriage, "Therefore shall a man leave his father and mother, and cleave to his wife, and they two shall be one flesh," runs throughout the sacred page until its sublimest altitude of possibility is reached in the New Testament utterance, "Husbands, love your wives as Christ loves the Church, and gave himself for it."

High and varied were the functions of women in the Old Testament time. It can not be forgotten that next to the prince of darkness woman's moral lapse was the most potent agency in the introduction of sin into our world. Dark and terrible, indeed, is the portraiture of the very few bad women of the Bible. The world shudders, and ever will, at the natures of a Jezebel and a Herodias. But the historic women of the Bible, and their work, as a rule, are not bad, but good. Did Noah with unique fidelity and moral nerve pass through that most fearful of all earth's cataclysms, the Deluge? There was one other who as honorably and as ably passed through it too; that was his wife, with the additional honor that she did not get drunk on the first wine made

under the new order of things. Did the Father of the Faithful receive from God the highest patent of nobility in his new title, "The Father and Prince of many nations?" His wife, in God's esteem, was worthy of similar honor, and became at the same time "the Mother and Princess of many nations." Was Moses one of the greatest emancipators and legislators of any age? It would be hard to estimate his debt of obligation to the intelligence, courage, and piety of his noble mother, and to the generous training of the more than princely daughter of Pharaoh. Did those magnificent artificers, Bezaleel and Aholiab, construct the tabernacle with rare skill and beauty? They had able helpers in the clever and generous women of Israel, whose deft hands had spun the delicate fabrics of "blue and scarlet and fine linen." Few rulers of Israel present so perfect a combination of simplicity, purity, and fidelity as Samuel. But it was the heavenly nobility of his mother, Hannah, that lived within him. Did the distracted period of the "Judges" in Israelite history require in those semi-royal officers great discretion, strength of purpose, and oftentimes high military talents? None of them

appear to greater advantage in all these respects than the woman, Deborah. What position could possibly demand a larger measure of sound sense, rare tact, fearless courage, and the most heroic self-sacrifice than that in which Queen Esther shines with such imperishable renown? The office of prophet was one of the most responsible and influential of all offices in the Hebrew Theocracy; yet a woman, the prophetess Huldah, did honor to that lofty station for years. When Jerusalem's broken-down walls needed strong arms and brave hearts to rebuild them, Nehemiah found in the daughters of Shallum as ready and capable workers as any.

More prominently still in the New Testament are woman's work and worth exhibited. It would be hard to overestimate the lofty virtues and potent moral influence of the two illustrious women whose characters are portrayed in the opening chapters of Luke—the mother of the Baptist and the mother of Jesus. Mary's sweet "magnificat" is an immortal ode, with poetry and piety enough for a choir of archangels to sing. Did the Babe of Bethlehem pass unnoticed by the magnates of the Sanhedrin, he was saluted in the Temple right

royally by a nobler personage than any of them, the venerable and saintly Anna. Among all the important things Christ might have selected to honor in the opening miracle of his mission, he chose the marriage-scene at Cana of Galilee.

The carping Pharisee uttered wrathful murmurs while the disciples chafed the ears of corn for a meal, but the benevolent and thoughtful women of Galilee "ministered unto Jesus of their substance." No faith in Israel excelled the tenacious and all-conquering faith of the Syrophenician woman. None excelled in liberality the widow in the temple, "who gave all that she had, even all her living." Christ had no disciples whose love for him surpassed in intensity, self-sacrifice, and fidelity that of the Marys. Did the Man of Sorrows occasionally taste the sweet repose of a congenial home? It was in the house of Martha and Mary and Lazarus. No woman is recorded in the Gospels as having persecuted Christ or aided in the wicked plots that culminated in his crucifixion.

> "Not she with traitorious kiss her Master stung;
> Not she denied him with unfaithful tongue;
> She, when apostles fled, could danger brave,
> Last at his cross, and earliest at his grave."

Even the heathen wife of Pilate gave him more sensible and humane advice than all the dignitaries and courtiers that surrounded him: "Have thou nothing to do with that just Man." It was not to impulsive Peter, nor even loving John, that the risen Savior first appeared, but to Mary Magdalene, and to her was the apostolic commission intrusted, "Go to my brethren, and say unto them I ascend to my Father and your Father, and to my God and your God." The first European convert to Christianity was a woman, the gentle Lydia. One of the foremost philanthropists named in the New Testament was another woman, the large-hearted Dorcas. One whole epistle of the New Testament is addressed to a woman, the elect lady to whom St. John directed his Second Letter. The corruption of the Church in its most terrific forms is symbolized in both dispensations by a fallen woman, the Aholah and Aholibah of the Old Testament, and the Scarlet Prostitute of the New. But the Church of Christ, in its most exalted purity and completest beauty, is symbolized as his Bride, and even heaven's final glory as the "marriage of the Lamb."

Woman, as a teacher and preacher, is dis-

tinctly recognized in the Scriptures. The prophets of both dispensations were preachers of righteousness. Miriam, Deborah, Huldah, were samples of women prophet-preachers under the law. Anna, and the four daughters of Philip the evangelist, were similar samples in the New Testament time. One of the glories of the Mosaic Dispensation was the dissemination of Divine truth. That woman had a share in that work is very clearly stated in the eleventh verse of the sixty-eighth Psalm. The Revised Version translates it, "The Lord giveth the word; the women that publish the tidings are a great host." The same thing, only in vastly enlarged degree, was to mark the dispensation of the Holy Spirit: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my handmaidens I will pour out of my Spirit, and they shall prophesy." This is both a prediction and a command. It is an announcement that women, filled with the Spirit of God, shall prophesy, shall preach, as a historic fact of the lat-

ter-day glory ; shall preach, because it is God's will they should.

There is nothing contrary to this in St. Paul's restrictions on the women of the Corinthian Church. "Let your women keep silence in the churches, for it is not permitted to them to speak," was the command to the Corinthians. This can not mean that no woman was ever to be permitted to teach or preach in the Church, since St. Paul gives directions to these very same people how women were to appear when they did teach and preach.

In the eleventh chapter of the same epistle, and fifth verse, he says, "Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." What he means by prophesying he explains in the fourteenth chapter and third verse, "He that prophesieth, speaketh unto men to edification and exhortation and comfort." It would be a strange exegesis to make Paul say in one part of his epistle that when women spoke in public they must present a modest, becoming appearance, and in another that they must never presume to speak in public at all! The fact is, St. Paul's prohibition is not

directed against godly women filled with the Holy Spirit, declaring the truth, but against disorderly women, of whom the Corinthian Church seems to have had a large supply, and whose unseemly questions and clamorous behavior were disgracing the public worship of God. The key to the whole chapter is in the last verse, "Let all things be done decently and in order."

None of the apostles speak more appreciatively of the work and worth of Christian women than does Paul. His grateful command to the Philippian Church was, "Help those women that labored with me in the gospel." His loving salutations to some of the most distinguished Christians in the Church at Rome include a goodly number of women. Mary, who bestowed much labor on us; Junia, of note among the apostles; Tryphena and Tryphosa, who labor in the Lord; the beloved Persis, who labored much in the Lord; Phœbe, our sister, a servant (a διάκονος) a deaconess of the Church at Cenchrea.

Woman's high capacity for the grandest Christian work is prominently visible through all ages. During the first three centuries there are no nobler Christian characters nor Christian deeds

than those of women. These are immortalized in the tragic memories of the Coliseum at Rome, and in the tender epitaphs of its Catacombs.

Even the darkest ages have still their Monicas —illustrious Christian women, whose labors of love the world can never repay. Few of the great and good men of all ages but have been indebted to a noble mother, wife, sister, or daughter as their greatest inspiration, their best teacher, or worthiest example. As some one has said, "A man discovered America, but a woman equipped the voyage." So every effectual person is but another Columbus whose furnishing is owing to some self-sacrificing Isabella.

Among heroes of the battlefield few ever excelled the Phocian women, who voted to perish in the flames rather than become the captives of the Thessalian warriors; the Maid of Orleans, who, at fifteen, routed the veteran columns of England, and led the trembling French monarch to his coronation; Maria Theresa, who, at twenty-four, with a new-born babe at her breast, rode up the mount at Presburg, and, with waving sword, inspired her people to a successful resistance of Frederick the Great.

Among sovereigns, few have ever reigned more royally than the uncrowned Queen of the American Republic, Martha Washington; than the majestic Queen Elizabeth; and, more worthily still, than she, the world-renowned Christian woman who for more than sixty-three years reigned over the British Empire, with a galaxy of splendid qualities, and a success it would be hard to parallel in all the annals of time.

Among the fixed stars of authorship, the names of Felicia Hemans, Hannah More, Lydia Sigourney, Eliza Cook, Mrs. Browning, Harriet Beecher Stowe, and hosts of others, will shine immortally. It was Charlotte Elliott who wrote "Just as I am, without one plea." From the pen of Catharine Hankey came "I love to tell the story." Mrs. Adams is the author of "Nearer, my God, to Thee." Mrs. Hawks composed the beautiful hymn, "I need Thee every hour." Mrs. Baxter gave the Church "Take the name of Jesus with you;" Mrs. Codner, "Lord, I hear of showers of blessing;" Miss Havergal the immortal ode, "Take my life, and let it be consecrated, Lord, to Thee;" Mrs. Van Alstyne, "Safe in the arms of

Jesus;" Mrs. Prentiss, "More love to Thee, O Christ, more love to Thee."

The ranks of philanthropists possess women's names, the peers of any: Sarah Martin and Elizabeth Fry, the jail missionaries; Charlotte Bronte, the self-sacrificing daughter; Florence Nightingale, Sister Dora, and Clara Barton, the hospital nurses; Grace Darling, the heroic deliverer; the Baroness Coutts, the princely giver.

Among temperance orators and temperance reformers there are not many nobler names than those of Miss Frances Willard, of the United States, and Mrs. Felicia Youmans, of Canada.

Methodism will ever turn with profoundest reverence to the memory of John Wesley, and with no less reverence to the memory of his noble mother, Susannah Wesley, to whom both Wesley himself, Methodism, and the whole Christian world owes a debt which increases in majestic grandeur as the ages pass by. In the long roll of workers in American Methodism, the name of Barbara Heck will live in honor for all succeeding time. In sublime saintliness, how few have ever transcended a Mrs. Fletcher, Emily Judson,

Miss Havergal! In all the missionary fields of the world, in every line of Christian philanthropy, everywhere where heroic Christian self-sacrifice is being required and glorious work for God is being done, there you will find women among the foremost in willingness, capacity, and success.

Christ's will is that woman should be thoroughly equipped for her work. If that equipment is made to correspond with her capacities and powers, it must needs be grand indeed. Woman's own estimate of herself and her mission needs expanding and elevating. The horizon of her sphere, in her own view, has been bounded far too often by the totally inadequate limits of dress, mere æsthetics, and matrimony. It is right that woman should dress with taste, and even elegance. She is designed by nature to be the "lovely flower of humanity;" "a being of light," as Schiller enthusiastically says, "who scatters celestial roses wherever we stray." But to live chiefly, or very much, for the exhibition of merely ornamental graces, is a deep degradation of womanhood. Nor should she put matrimony in too conspicuous a place, as the all-important object in life—the "ultima thule" of her destination.

That is too often done, and it is a great mistake. What should we say of a man whose chief object in life was to get well married? Would not the manliness of such a man be heavily discounted? On what principle can a woman do the same thing, and deserve to sustain no similar loss of dignity and respect?

Woman's bodily health is something of incalculable value to herself and to the world. She can scarcely do too much, or sacrifice too much, for this "pearl of great price." Whatever of injurious fashion needs immolating on the altar of common sense; whatever of absurd conventional usage needs heroic rejection; whatever of the true laws of hygiene need vigorous adoption,—it will pay her a thousand-fold to do. The education of woman should be of the very highest and best sort, if for no other reason than the fact that there is no education in the world that she is incapable of receiving and using. Women themselves have too readily acquiesced in the idea that their education must be chiefly of an æsthetic character. Very much of the higher education of women to this hour is based on that idea. The prominence given to the fine arts, the Romance

languages, and the like, is out of all proportion to their relative value. What should be said of the education of a gentleman whose chief accomplishments were that he was a capital fiddler and could speak Italian well? The true idea of education, as the word "educo" literally implies, is the leading out into thorough cultivation and successful use of all the powers of our nature. Women should never be satisfied with an education based on any narrower or less worthy principle than this.

Religion, the religion of Christ in all its fullness, efficacy, and blessedness, is woman's crowning glory. Education, ability, talent, even genius, with the grandest opportunities besides, without religion, are as the magnificent ship that has everything but the wind in its sails, the fire in its engines, and the captain on its deck. Christ alone can inspire, direct, and conduct to glorious success the splendid womanhood that is possible in this world. The heart of womankind ought to turn with boundless love to Jesus. He alone has broken the chains of her serfdom, and placed her firmly on her legitimate throne of influence. He

alone has taught the world what is the true peerage of woman in all human dignity, responsibility, and reward. Christ is the palladium of her safety, honor, and joy. In him, and in him alone, her nature can acquire its most perfect beauty, taste its divinest rapture, find its sweetest solace, develop its largest powers, bear its ripest fruits, and reap forever its most illustrious rewards.

Never since the dawn of the Christian era was woman's work so much needed as now. It is needed for herself. All she can be in nobility and usefulness she ought to be. The best benedictions of Christian work are its reflex influence on ourselves. On the ladder of high and holy Christian effort she may mount to a more magnificent and perfected womanhood than the world has ever yet seen. Nor need mankind fear, but gladly welcome, such a glorious Christian womanhood as this. Man's own elevation is bound up with hers. Nothing in all the ages has more degraded man than his unrighteous and cruel treatment of woman. In lowering her, he has infallibly lowered himself. Her elevation will be his elevation. Nor are we ever likely to see the highest

type of manhood prevalent in the world until this legitimate and Christian exaltation of woman does take place as its most influential forerunner.

Wherever else woman may shine with beneficent splendor, no sphere for her can ever surpass the home, the Christian home. That is her dominion, and of which she is the crowned queen by Divine right. It is her privilege there to glorify the common offices of life, and she may well value the privilege. Under her magic touch the plastic spirit may be molded for its higher after-destiny. From her inspiring presence the brave soul may daily go forth to victory on the world's stern battlefields. On her tender heart care may unload its heavy burdens. Her Christian love may make an atmosphere of sweetness, a sanctuary of rest which justifies all the wealth of association of those three tenderest of words and thoughts in the English tongue, Mother, Home, Heaven. Never before was the world so ready to revere and prize and surrender to the sweet dominion of the highest types of Christian wifehood and Christian motherhood.

She is needed as the natural leader of society. That, too, must always be an indisputable portion

of her dominion. The tone and manners of society are, and ever will be, very much as she dictates. She has the power to frown into hopeless disuse the absurd vanities, the costly extravagancies, the many questionable practices, in which society often indulges. She can smile into permanent popularity the things that are sensible and modest and proper for our Christian civilization.

The moral purity of society is likewise largely in her hands. She has the power to ostracize the libertine out of all decent society if she will. The depths of infamy into which the fallen woman is consigned are largely of woman's own decree. She might place the male transgressor in even a lower stratum of disgrace, if she would, and that is undoubtedly oftentimes where he ought to be. The immoralities of the theater, the perilous frivolities of the dance, the dissipating novel, and multitudes of other pleasures of sin, would be next to impossible without the consent of woman.

The doom of that omnipotent curse of Christendom, the liquor-traffic, can be decisively pronounced from woman's lips. What between the rotten-hearted covetousness that for paltry gain consigns innumerable souls to deep damnation;

the disgraceful dodges of corrupt politicians; the slippery legislation which is necessarily inoperative, or the sound legislation left in mockery to enforce itself; the craven pandering of thousands to this giant iniquity because of its enormous wealth and influence,—the true lords of the race are in danger of turning sick with disappointment and disgust. But he must never despair.

> "'T is weary watching wave on wave,
> And yet the tide heaves onward;
> We build like corals, grave on grave,
> But pave a pathway sunward.
> We are beaten back in many a fray,
> But newer strength we borrow,
> And where the vanguard rests to-day,
> The rear shall camp to-morrow."

We turn in hope to the living God above us, and to the women, the Christian women of the world, and to their children. It is they who have done the least to bring this curse upon us, who have suffered most from its ravages, and who can best deliver us from its yoke.

Woman is needed as the public advocate of truth and righteousness. If God sends a female orator into the world, she certainly has a mission. If some of the attributes of effective oratory are

a commanding presence, facile speech, fervid imagination, keen perception, pathetic tenderness, and subtle, magnetic power over an audience, then assuredly the male sex can claim no monopoly of such powers. There are many women gifted in all these respects in the very highest degree. They could sway an auditory with regal powers of speech. And if they can, why should they not? By all means, let them do it. Every such woman is sorely needed in the desperate battle with error and sin.

The literary talents of women have hardly yet been duly appreciated and acknowledged. Men have self-complacently appropriated this field pretty much to themselves, as if by right. But the very nature of woman presupposes and predicts the highest literary gifts. Her powerful intuitions of fundamental truths; her vivid fancy; her passionate hatred of the false and mean, which is even stronger frequently than in man; her delicate taste; her worship of the beautiful and the good; her intensity of love; her overflow of language, often coming with wonderful spontaneity and propriety; and, above all, her superior moral sense and deep spirituality,—constitute a circle of

gifts that conspire to authorship in no secondary degree.

The world has plenty of room still left for majestic philosophers like Madam de Stael; for chaste and classic prose writers, like Lady Mary Wortley Montagu; for elevated and imaginative authors, like Mrs. Barbauld; for great moralists, like Hannah More; for fiction writers, like Mrs. Stowe; for such sweet and captivating story-tellers as Amelia Barr and Pansy; for such expositors of the higher Christian life as Mrs. Phœbe Palmer. The misdirected genius of recent lady novelists, whose unworthy aim has been to sap the very foundations of our faith, call loudly for the vigorous use of Christian woman's pen. The best rejoinders to "John Ward, Preacher," and "Robert Elsmere," and the like, may yet come from Christian women. The occult skepticism and sinister hostility to Christ of such books may wake the mighty genius that slumbers in some Christian women's souls; and, if so, the world may see the birth of a new, if not more potent form of Christian apologetics than modern times has yet produced. If the world to-day is being ruled in no metaphorical sense by the pen, and the

power of written thought will more and more shape the destinies of mankind, then assuredly we can never afford to miss the splendid help of Christian woman's pen.

As teachers of youth women will always find a peculiarly fitting and singularly useful sphere. The best training a child can ever have is at a Christian mother's knee. No teaching will ever be more impressive, abiding, and powerfully influential than that. To the young heart truth will never seem more attractive and beautiful than from the lips of sweet and holy Christian womanhood. The formation period of humanity, that most precious of all periods in human existence, is therefore woman's golden opportunity.

To the sick and afflicted no nurses can ever equal women. In these sad fields of philanthropic labor Christian women have ever been, and ever will be, the very angels of humanity. If ever the slums of society are to be redeemed and Christianized, it would seem that Christian women will have to be the chief instruments in the work. They are signally fitted for the task by their natural sympathy for the weak, the distressed, and the lost by their extraordinary capacity for

self-sacrifice, and by the very intrepidity of their nature; for it is a fact that the moral courage of women often far outstrips that of men.

To the women of the Church we owe immensely in helping to raise funds for all sorts of Christian enterprises. They have it in their power to reform and truly Christianize our system of Church finance. On them largely falls the burden of devising and executing the many tortuous and troublesome and—shall we say?—oftentimes unworthy schemes for raising money. They can decide, if they will, that in future God's own plan shall be their plan; namely, that of voluntary, proportionate, and systematic giving. If the women of the Church will thus decide they will render one of the most magnificent services to the cause of Christ that has been rendered for the last hundred years.

There are offices in the Church that women are eminently fitted to fill. The ancient office of deaconess is one of them. The New Testament distinctly indicates that women held this office in the apostolic age. The early fathers, such as Tertullian, Basil, and Chrysostom, show that women were set apart for this work by appropriate cere-

monies. They were the nurses, visitors, catechists, and supervisors of the morals of the female members of the Church. In many ways they were some of the most valuable helpers that those early Christian pastors and Churches had. The development, or rather degradation, of the ancient deaconess into the modern nun of the Church of Rome has probably helped to abolish this most useful class of Christian workers. But the popish abuse of a great and good thing is no valid reason why Protestants should not possess that great and good thing, without its abuse. To quote the words of another: "There are reformatories and poor-houses and orphanages—and there ought to be—all over the land. There are prisons and hospitals in every part of the country; and there are emigrants and waifs and Magdalens and strangers being lost in the whirl of the great cities. There are poor work-women and overburdened mothers whose children can be cared for while they secure employment or take a half-holiday's rest or recreation. There are unschooled children to be gathered into night-schools, and sick people who want flowers as well as doctors, and who know little of human cheer and helpfulness. There are re-

leased convicts to be aided; there are city children to be sent to good homes away from the filth and squalor and crime-schools of their surroundings. There are bootblacks and newsboys and street Arabs that will follow, fascinated, the gentle ministries of women."

Turning to the heathen nations of mankind, it is difficult to see how the great missionary problem can ever be successfully solved without woman's aid. There are tens of thousands of Eastern homes hermetically sealed to all male missionaries, and will be for a long time to come. Into many such homes the right sort of female Christian missionary might find ready access. An army of Christian women educated as physicians, as well as Christian teachers, would be the most effective invasion of Eastern heathenism that could well be imagined. One such Christian woman in any of those countries is of herself a glorious revelation. No such woman is ever the product of any heathen system or of Mohammedanism, nor ever can be. She is the special creation of Christianity, and of Christianity alone. No more wonderful, convincing, and exceedingly attractive evidence of the Divinity of the Chris-

tian religion, and of its transforming power, can be given them than the presence in their midst of a pure and exalted womanhood like this.

The outlook of woman and her work is grand indeed. The gross injustice of the ages is fading rapidly into the night of a bygone time. The unreasonable fetters that have detained her from her lofty mission are fast dissolving. The exegesis of the Holy Word, so often made to do duty in keeping her disfranchised still, is being rectified under the clearer light and juster criticism of modern knowledge. The world begins to beckon her onward and upward, and splendidly is she responding.

"What unused and unguessed resources have been lying hid which woman's work to-day is calling out and sending on missionary errands around the world! It is the dawn of a new day, and there scarcely has been a brighter since the angels made the Judean air thick with melody at the birth of Jesus. It looks, after all, as if a great strategic point in the warfare for the supremacy of Christ in the world were the heart of woman."

Woman herself is startled to see what she can

do. Her success has taught her a lesson she will never forget. Only let her be true to her Savior, and never fear to tread with unfaltering step each path of duty when he leads her on, and the bright success of her work is assured. Whatever hostile ungodliness many inspire, or even mistaken objections the too Churchly Churchman may utter, the Master will value aright all the loving offerings of her heart, and will triumphantly vindicate her before the universe, while he pronounces, as of old, the blessed words, "She hath done what she could."

SECTION IV

The Future

CHAPTER I

THE WORLD'S OUTLOOK

THERE is a great deal of modern hostility to Christianity. That is no discredit to Christianity. It would be much more discreditable to its very fundamental principles if there were none. For "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be;" that is, the philosophy of unbelief, and of all hostility to Christ. If the carnal mind were universally replaced by the renewed nature which the Holy Spirit creates, there would be no further hostility to Christ or his religion in the world. Until then it will certainly exist in some form or other, and in varying degrees of virulence.

But mere hostility to Christianity can never ultimately damage Christianity. The fires of mere hatred and malice are sure to burn themselves out at last, and truth comes out in the

end brighter and stronger than ever. If Christianity has nothing to fear but truth—and it has nothing else to fear—then its final triumph is as certain as anything can be. Certainly men have a right to ascertain what is true Christianity, and nothing less, and nothing more. If they assail the mere human accretions that ignorance or pride or selfishness have superimposed on Christian truth, they do the most real service to Christianity itself. Even the most hostile assaults of skepticism have materially helped to arouse the activities of honest investigation, and sharpened the powers of Christian thought. Not one of the modern forms of assault on Christianity but has its hopeful and beneficent side, no matter what the assailants may intend.

Socialism, even in its worst forms, is helping to unearth the hoary tyrannies that have ground to the dust countless myriads of the race, and is inevitably directing attention to the only solution possible in the teaching and practice of Him who is our Divine Brother. Rationalism, as a revolt against unreasoning dogmatism, has helped to replace reason in its proper judgment-seat, and from that same judgment-seat has it been condemning

that very rationalism whose missing link of moral power, it is felt, must necessarily be supplied. Skepticism, risen for the thousandth time into the storm-clouds of negation, drops its thunderbolts. By their lurid light are revealed some weak strategic points in Christian apologetics, which will assuredly be fortified against further attack. The Higher Criticism which, in some hands, would lay the exegetical ax to the very root of the tree of authoritative truth, is discovering that its only execution is on the fungus growths and parasitical accretions of the Tree of Life. It can not injure the vital trunk and roots of that Tree, even if it would, and the true exegesis would not, even if it were tempted to imagine that it could.

Ritualism strives for the renaissance of mediæval worship, but only effectually resurrects some æsthetic good things that the world never should have lost, and exhibits the charnel-house of a dead past, only in the end to emphasize more fully the beauty and grandeur of the true spiritual life of man. Literature has been enlisted, as never before, to crush religion out of existence in the world; but its principal effect is the awakening of the Christian press to a far more energetic, wide-

spread, and effective propaganda of Christianity than was ever believed possible before. Every modern advance in scientific discovery, mechanical invention and progressive appliance, has been eagerly turned to account against religion, which, in turn, has taught the Christian world what powerful instruments all these are to spread Christ's religion triumphantly to the ends of the earth—a lesson which is being readily learned and vigorously practiced.

Christ and his religion have withstood the shock of ten thousand battles throughout the long ages without flinching a hair's-breadth, or sustaining what has proved to be a single genuine defeat. The result is summed up in a broader, deeper, juster, intenser, more universal loyalty to him and his religion than ever existed before. Let the hostile forces now existing come on; let them make what assaults they can, and all they can, and as long as they can. It will be all the better for Christ and his truth in the end. Out of all this chaotic confusion and conflict of thought will come a more orderly moral world, filled with the beauty and glory of Christ, and

filled with a more noble and Christly race of men and women, created anew in Christ Jesus.

"I, if I be lifted up on the cross, will draw all men unto me." After the lapse of nineteen centuries of the Christian era have these words of Jesus been entirely fulfilled? No. Is there any prospect now of their ever being entirely fulfilled? Yes, indeed. Christianity has final victory wrapped up in itself. Its very nature presages and assures its universal conquest. Christ must reign until he has put all enemies under his feet. And his enemies are fast being subjugated to-day—much faster than in any former age.

The present influence of Christianity in the world can not be measured by tabulated statistics and arithmetic calculations no more than you can measure in that way the dawn of the morning or the sunshine of noonday. Christ has already more or less penetrated and interpenetrated every religion in the world, every philosophy, every political system, every region of human activity or enterprise, every nation and people, everywhere. In a degree, Jesus Christ has already drawn all men unto him. Derelict forms of Christianity,

like those of the Greek and Latin Churches, are not what they once were. They are, in large degree, dead systems of a dead past. It matters little what laws are on their ecclesiastical statute-books, what principles they stubbornly refuse to change, or that they write on the mediævalism of the past, "*semper eadem*,"—the world moves, and Christianity is its lever, and they have to move with it. The inflexible spiritual despotism of Hildebrand and Innocent III is a thing impossible in practice now. The terrorism of the Inquisition can not be repeated in any nation on earth. The distinctive principles of the Reformation—liberty of conscience and the freedom of human intelligence in the acceptance of things spiritual—is preached from Romish pulpits and emphasized in papal edicts. Rome is glad enough to accept for herself and her children the Protestant liberties which Protestant England and America accord to all men. These free countries may be heretical according to Romish standards, and so far exposed to all the theoretical anathemas of mediæval popery, but it is a most beneficent heresy, under whose fostering wings many millions of Roman

Catholics are glad enough to take shelter, and whose praises they are no way backward to proclaim.

Can it be doubted, either, that multitudes of Romanists sincerely believe that such liberties are, after all, best for mankind? The logic of facts has surely left its conviction of truth upon their minds, notwithstanding all the spiritual theories of their religious system. This means that there is a Protestantism within these Churches as well as without; that is, that original Christianity has made vast inroads in every direction in these systems, whether they acknowledge it or not. This is also true of Mohammedanism, which is perhaps the most inflexible and fanatical of all false religious systems in the world. There must be some immense modification in this religious system, else the world could never behold the spectacle of one of the most advanced Protestant and most eminently Christian nations—the British—being at the same time by far the most numerous and greatest Mohammedan Empire in existence. Neither the Sultan of Turkey, nor all other Mohammedan rulers in the world combined, can com-

pare in numerical strength and potency of rule with the eminently Christian sovereign of England.

If Mohammedanism had not changed, or at least Mohammedans themselves had not changed, this could not exist for a day. The contentment of these vast multitudes of the followers of Islam under pre-eminent Christian rule, both in its cause and its effects, proclaims the advance of Christianity among these people. They are satisfied, and more than satisfied, to abide under the dominion of Christian England, because of that very freedom and justice which their own religion denies to all others, and which Christian England maintains for them at all costs; and the effect of this could be no other than the conquest of their admiration of such ideas and practices, in spite of all the essential despotism of their own religion.

An illustration of this is the remarkable religious revolution in Persia, called Babism, which, it is said, has obtained a following of three millions out of a total of seven millions in Persia proper. Babism is a protest against the morally enslaving pressure of Islamism, and inculcates as

its two main principles the union and sympathy of the whole human race—two principles as eminently Christian as they are emphatically anti-Mohammedan. The same thing is true likewise as respects Judaism. The fundamental idea of Judaism in its attitude to Christianity is that Jesus Christ was not the Messiah, but an impostor. Christians—not Christianity—have for ages helped to foster the Jewish belief in this respect; for the history of the Jew, as a whole, has been a history of Christian persecution in all its darkest, most revolting and terrible forms. The Jew has had little chance to see true Christianity in action in the world. What he has seen under the Christian name has been, for the most part, a travesty of the vilest sort, and a slander of the most malignant kind. But true Christianity in modern times has at last asserted itself. Here again Christian England and America have been the pre-eminent exponents of what the religion of Jesus really is. In Great Britain and her colonies and in the United States the Jew is as safe as he is free. The extraordinary contrast between his treatment in almost all other coun-

tries can not possibly have failed to impress him favorably towards, at least, Anglo-Saxon Christianity.

Persecution is as powerless to convince men as kindness is powerful to do it, and the Good Samaritan humanity of Britain and America to the Jew has undoubtedly deeply affected him. By profession he is no nearer accepting Christianity than ever. But the modification of his bitterness towards Christ and his religion is evidenced in the reformations that are in progress within Judaism itself, in the courteous and even kind language he uses in speaking of Christ, in the direct or indirect acknowledgment he makes of the good he thinks that there is in Christianity, and in the fact that he is far more accessible to Christian missionary work than ever before, and that multitudes of Jews have, in our own age, cordially accepted Christ, and, like Paul, now preach the faith they once labored to destroy.

The truth is, that Jesus has mightily affected the oldest and most powerful heathen religions of the world. The heathen systems of India and China and Japan are no longer the impregnable fortresses of superstition that they have been for

untold centuries. Outwardly, they may show as massive a front as ever, but within and underneath them Christianity has done a tremendous undermining, which daily increases in vigor and extent. Japan is a signal instance of how rapidly and powerfully this disintegrating process is at work. The direct agency of Christian missions is only one force which makes for the Christianizing of the heathen nations. Christian civilization in its manifold ramifications and subtle influences is exerting an incalculable and ever-increasing power in bringing the world to Christ.

The intermingling of men through trade relations; the growing international relations of all men with each other; the increase of arts and sciences and discoveries and conveniences which no one people can, for long, monopolize; the bent of the age to fraternize and associate through travel and the interchange of good offices and the acquisition of languages, and especially the constant tendency towards one common language for the world, which all signs point to as the English tongue,—these, and many other considerations connected with the onward march of the highest form of Christian civilization, and which in-

variably brings with it freedom and justice and good will as its crowning glories, can not fail, and does not fail, to speak aloud for Christ and his holy religion, which is at the root of it all.

But, more than all, Christ is his own greatest advocate, his own best recommendation to men. "I, if I be lifted up, will draw all men unto me." Christ himself, and especially his cross, is heaven's most irresistible magnet to attract the love of the world. The character of Jesus is the most sublimely beautiful thing known to man. All ages and generations have bowed before its majesty. Its charms have captivated the heart alike of savage and sage. There is something in its wonderful intermingling of tenderness and strength, of loftiness that touches the heavens and lowliness that walks in every plane of life—so just, so wise, so generous, so good, so pure, so sweet—and over all its shining and transparent glories such unspeakable love, such unalloyed truth, and yet, exhaust as we may the whole catalogue of noble and admirable and beautiful elements of character possible to our conception, and all of which Jesus had, there still remains a holy fascination in him which no language can

describe nor our own thought can formulate; but it is there, with its mystic, its mighty, its irresistible power over our hearts.

To know Jesus Christ is to love him. This is true, not only of the believer who has found life and salvation through faith in his name; it is also true of all men. The darkest and most virulent ages of infidelity have found little to say against Jesus. The most hostile enmity of the wicked against righteousness have scarcely ventured to disparage him. Men to-day, who care nothing for the Church or religion, can quote his words with profound respect, and hold up his example to the rest of mankind.

Introduce Jesus to the heathen, and he wins his own way. It is the illumination of the Holy Spirit lighting up the character of Christ that catches the heathen eye and captives his heart, and that is the great secret, and no other, of the success of all modern Christian missions. As Christ's character is the world's great spiritual attraction of gravitation towards goodness, God, and heaven, so the cross of Christ is the mightiest attractive power in Christ's character. It is here where all lines of excellence concentrate, and

where their powers gather in overwhelming strength.

The cross was the symbol of infamy. It was meant to stamp Jesus with a disgrace ineradicable and everlasting. It was the last and most exhaustive effort of malignity to bury Jesus forever under a mountain of shame and reproach and dishonor. But there is a sense of justice in the human soul, and men asked then, and have been asking ever since, "Why, what evil hath he done?" The mountain of shame and disgrace failed to bury Jesus, but it did not fail to bury the character of the men who did this act in infamy deep as hell, wide as the world, and lasting as eternity. The unutterable injustice of the cross drew the gaze of mankind to the Prince of Martyrs who hung there, and, as they have looked on the heroic Sufferer, their admiration has grown from age to age in proportion as their indignation has burned against the venomous rage that nailed him to the cross. Jesus is the world's greatest Hero-Martyr, and, if he were nothing more, the world will worship him forever.

But men have never been able to gaze long

on the dying Jesus as merely the most illustrious of martyrs. That is but a step towards the mystic, the deeper thought that breaks in upon their awe-stricken souls—the sacrificial atoning nature of his death. When men begin to realize this, all other thoughts are swallowed up, even their righteous indignation against the Jew who crucified him is almost forgotten, and their admiration and love expands and keeps expanding until it reaches a boundless height and depth and amplitude which the overwhelmed heart can feel, but no tongue can describe.

The world's movement towards Christ to-day predicts and necessitates a much nearer advance, a much more loyal and widespread obedience to him as King of kings. The immediate future is certainly Christ's, and its remoter future is certainly altogether his. No matter what ebbs may occur in the tide of human progress, its flow is steadily onward towards the Christian ideal. Nations may be in the throes of dissolution—many of them are—because the world refuses to go back to the inertia of mediæval or ancient ignorance and folly. They will die as all effete things do,

but they can spring to life out of their ashes, and no doubt will, but only as they receive a mighty infusion of Christian energy and power.

The day for the supremacy of political despotisms is evidently past. With a fourth, indeed, almost a third, of the human race in the enjoyment of liberty—for where the British or American flags wave there is liberty, the best that men have ever possessed—it will be hard to keep the other two-thirds in bondage. It will be impossible. It is only a matter of time—and a brief period of time at that—when every political absolutism in the world will have disappeared forever. No nation with the New Testament in their hands and in their hearts has ever yet been permanently enslaved, nor ever will be. The time is fast approaching when all nations will possess the New Testament; and to possess it means that it will possess them.

The giant tyrannies of the world are doomed. The slave-trade, the opium-trade, the liquor-trade, the trade in lust, the gambling-trade,—giants they all are, but giants condemned to be hanged, every one of them. And they will be hanged. Selfishness may demand and obtain new trials and many

postponements of the day of execution; but every new trial results in a fresh conviction more emphatic than before. The conflict between right and wrong, evil and good, never was so sharply defined, so acute, so resolute as now. But the issue never before was so certain. All forms of evil are sure of final overthrow.

The most terrific battles are yet to come. The apocalyptic vision of John on Patmos passes in review those last scenes when sin and Satan will fight desperately for existence. But the Lion of of the tribe of Judah will triumph. All the colossal forms of evil—mystic Babylon, the beasts with their many heads and horns of power, the congregated forces of Gog and Magog, the united strength of earthly and hellish malignity—will make the last stand, and go down to rise no more.

This is Christ's world; for he made it, redeemed it, is regenerating it, and will glorify it, purging away its dross, destroying its enemies, and never ceasing until he has made an end of its ruin and lifted it to heavenly exaltation and eternal blessedness.

CHAPTER II

JUDGMENT

"WE must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Christ is the Apocalypse of accountability. From the first man, Adam, to the last man of the human race, Christ has stamped accountability on all. This quality discriminates the human race from all other earthly beings, and is the crowning dignity of the Divine image in human nature. But this accountability has its limitations. "To whomsoever much is given, of him shall be much required." To the patriarchs who succeeded Adam, much was given; but more to Moses and the tribes of Israel; still more to the prophets of later Jewish time; but immensely more when Christ appeared in person; much more still when the Holy Spirit's dispensation began; and most

of all, to us upon whom the ends of the earth have come freighted with the accumulated light of all past ages. Light will not cease to accumulate still in future generations of men; and in those distant ages human accountability will be far heavier than on us to-day; and the accountability of the last generation of the race will be the heaviest of all, because it will be the heir of the moral wealth of all previous ages.

The most enlightened and best-behaved heathen who is "a law to himself" is not as accountable as the least enlightened Christian, and the least enlightened Christian may be as accountable as the most enlightened Christian, when both have had an equal opportunity to get the light. We are accountable for what we do not know, but what we ought to know, and would have known but for our indifference and neglect of opportunity. We are accountable for the good we did not do, but which we could have done, and would have done had we tried. The judgment day began when Adam fell. It has continued ever since. In every age God has never ceased to take judicial cognizance of the actions of men, and reward and punish them according as

they deserved. Adam was not allowed to disobey unnoticed and unpunished. His punishment was swift, righteous, and adequate. Cain the murderer, Abel the faithful, each received his due recompense at God's hands. God has never allowed sin to go unpunished, nor righteousness to go unrewarded. The history of man is the history of God the Judge sitting in the High Court of Justice, and meting out to every man according to his works.

There may be mysteries in this Divine judicial management, and there are; there may be at times a long silence ere the lips of the Judge pronounce sentence, and that, too, has been the case; there may be what to short-sighted mortals, such as we, looks like neglect of justice, or oversight, or even unjust-appearing decisions—no matter; "shall not the Judge of all the earth do right?" "Justice and judgment are the very habitation or establishment of his Divine throne; mercy and truth always go before his face."

But have men received from the beginning their full reward, their full punishment? No; because the sum of their accountability has never been realized. No man's full accountability can

be summed up till the end of time. We live, even in this world, after we die. Though dead, we can and do yet speak. No man liveth to himself, and no man dieth to himself. There are men who have been dead hundreds of years doing more good to-day in the world than they ever did. There are men who have been dead hundreds of years who are doing more mischief in the world than they ever did. In both cases, they will do more good and more evil five hundred years from now than they are doing to-day. It is the final cumulation of character and its results that will sum up the total account of each; and that can only be when time shall be no longer.

Christ will be the Judge in that last great day. "The Father judgeth no man, but hath committed all judgment unto the Son." This ought to satisfy the human race. Christ is linked to our humanity by ten thousand ties. He knows us as one of ourselves. He was touched with a feeling of all our sinless infirmities. He understands the nature of all our temptations, weaknesses, perils, from his own experience. We know his career on earth, his treatment of all

manner of sinners and all manner of saints. We know how just and merciful and gracious he ever was. We know that love was his supreme quality. We expect nothing from him but what is in harmony with his life, his teaching, his sufferings, his death. And we will get nothing. Any one that deserves the least mercy will get it. Any one that deserves the least reward will get it. His throne of judgment is white, spotless as the purity of the eternal Jehovah. The sheep need not fear that they will be mistaken for goats; and the goats may rest assured that they will not be mistaken for sheep. Nothing will be forgotten or lost. There will be no inaccuracy, no secrecy, no misunderstanding. It may take a thousand years, or twenty thousand, or two hundred thousand, to determine every case, to draw out and measure every record, to allot to every one what is due—no matter. God has plenty of time, and it will be done. It will be a day of surprises. There are last which shall be first in that day, and there are first that shall be last.

"We have eaten and drunk in Thy presence, and Thou hast taught in our streets" will not be

the ready passport to the skies that many expected, as Christ will answer, "I know you not whence ye are; depart, ye workers of iniquity." "When saw we thee ahungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me." "I was ahungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me." "When, Lord? We never remember doing this. Surely there must be some mistake." "No, indeed; inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

That will be a new valuation put upon good deeds. That will be a new valuation put upon their sinful neglect. Our life here will then assume majestic proportions and inestimable worth that we little dream of now. Christ's decisions will meet with the approval of the assembled universe. His severest condemnations will come home to the condemned as the only righteous judgment that could be rendered. The wrath of the Lamb

against evil will be shared by the countless myriads of accountable beings there. Even the wicked will burn with rage against themselves and Satan that deceived them. Righteousness will come forth in full-robed splendor; evil in all its detestable enormity.

CHAPTER III

SIN'S LAST EVOLUTION

CHRIST will say to the condemned, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!" If there never was a hell before, this will make one. If there is no other hell, this will be hell enough.

What is hell? It is banishment from God's presence and the glory of his power. Hell began in the Garden of Eden. Adam, cut off from God, deprived of God's favor, and bearing in his heart the sentence of God's condemnation and the condemnation of his own conscience, had already tasted of the pangs of perdition. The antideluvians, the Sodomites, the wicked kings of Israel, were already in hell—elementary hell. Multitudes of the heathen, ancient and modern, the polluted, vile, wicked of all ages and nations, have been in hell—elementary hell. All sin is hell—hell in germinal form. The final hell to which

the wicked must depart from Christ's judgment-seat is only the full fruition of earth's elementary hell. "There is first the blade, then the ear, then the full corn in the ear."

Hell is evolved from sin, as the tree from the seed. If there was no acorn, there would be no oak. If there was no sin, there would be no hell. "Ye cursed," Christ will say. That will include the curse of God, the curse of his fellow-man, the curse of man on himself for his sin, the curse of sin on itself, for sin is accursed of itself. All sin unites these curses, and in perdition they will flame forth in unrestrained fury.

Hell is sin let loose in full-grown dominion. No earthly metaphors can portray hell as it is. The strongest figures are used in Scripture, but they are only shadows; the substance is immeasurably worse. The misery of sin on earth is often indescribable indeed, sometimes almost inconceivable. How can we realize the misery of sin in the fullest perfection of its virus—in the largest measure of its unchecked power! A righteous and merciful God can no more bring condemned sinners into heaven at last, and make them happy there, than he can bring justified saints into per-

dition at last, and make them miserable there. Both the one and the other would upset all his own laws stamped on the very nature of good and evil. The wicked can have no heaven anywhere; the righteous can have no hell anywhere. The very nature of the evil would bring hell in its train, even in the heart of heaven. The very nature of good would bring heaven in its train in perdition itself.

But will not perdition end some time? Certainly; both heaven and hell may end some time, if Christ has said so. Nothing is impossible with God except to lie. Has Christ said that heaven will come to an end some time? Has Christ said that hell will come to an end some time? Where has he said either the one or the other? He has said that the one will last as long as the other. "These shall go away into eternal punishment, but the righteous into eternal life." (Revised Version.)

CHAPTER IV

ABOVE

"WE shall be like him, for we shall see him as he is." Adam in innocence dwelt in heaven, an earthly section of the heavenly paradise; and heaven dwelt in him. The image of God, he was like God. The whole course of the Divine operation of grace is to bring back heaven into man, and man into heaven. Its final completion will be at the judgment-seat of Christ. The moment a man is saved through faith in the Redeemer his heaven begins—elementary heaven. Each step afterwards makes a new stage in the blessed process.

Death is one step. Christ is the Apocalypse of death. In Christ death died. He abolished death. Its sting is gone—sin. Its victory is no more. There is no death to the Christian. We sleep in Jesus. Christ's body was sown in cor-

ruption, which it never saw; it was raised in incorruption. It was sown in dishonor, it was raised in glory; it was sown in weakness, it was raised in power; it was sown a natural body, it was raised a spiritual body. So will ours. Christ will change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself. That is the way the Christian dies into life—immortal life.

Christ's saints will have royal beauty. Christ was the most beautiful man who ever lived, because he was the most perfect man who ever lived. Christ's earthly perfection has been sublimed into heavenly perfection, and that illustrious beauty all his saints will share. Some faint idea of that perfection of beauty is suggested on the Mount of Transfiguration.

The saints in heaven will scintillate with Christlike glory. Each will be so divine in appearance as St. John's mistake indicates: "I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of

them that keep the sayings of this book. Worship God."

Royal wisdom, too, will be theirs. In Christ are hidden all the treasures of wisdom and knowledge. He will unlock these treasures to his saints. The pursuit of knowledge is one of the most fascinating employments of earth. Doubtless it will be the same in heaven. Christ will open wide the whole universe for our investigation, and he will open wide our faculties and powers of mind to do the investigating. We shall range the interminable skies with tireless wing and quenchless thirst of knowledge. Christ will take us everywhere, and fill and refill with truth and light our enraptured spirits. We shall have royal power. Christ will reign supreme, and we shall reign with him. All endowments are for use, and the majestic endowments of the saints in light can not be for nothing. Christ cuts out our work for us on earth, and it is according to our capacity and the contracted spheres of time. He will do the same above. He makes kings on earth—kings in all dominions of thought and action ; he will make far more and greater kings in heaven. Perhaps your business may be to take your place

as the presiding genius of some great world or system of worlds, or to teach new-born races of accountable beings the wonderful philosophy of redemption, to save them from Adam's fatal lapse, or to do some other stupendous work which surpasses all our present capability of imagining.

We shall have royal purity. God loves spotless cleanness. This world was a clean world when God made it. It would be a clean world yet only for sin. There never was so spotlessly pure a man as Jesus Christ. His business on earth was to cleanse this world, and especially the soul of man. His blood cleanseth from all sin. Your heavenly garments will have neither spot nor wrinkle nor any such thing. Every song you sing will be a pure song. Every word you speak will be a pure word. Every thought you think will be a pure thought. Every ambition you cherish will be a pure ambition. Every path you tread will be a pure path. Every friend you meet will be a pure friend. Every work you do will be a pure work. All things there will be pure as God is pure.

Our royal Brother will see that love is su-

preme. Heaven is the home of love. All love radiates from heaven as light from the sun, and returns there again, only to go out in larger areas and richer blessing. God is love, and the highest expression of God's love is Christ, and the highest expression of Christ's love is his saints in glory, filled with love like his. We shall love our neighbor there as ourselves, and all saints and all angels will be our neighbors. The sweetest, fondest tendernesses of earth will be nothing to the fusion of hearts in heaven. Love will be our bliss, and a bliss that will grow larger and more intense as our heavenly acquaintance extends.

Christ's saints will be progressive saints. There will be steps in light, and Christ will lead us onward and upward forever. God's knowledge and power and love are being constantly translated into new forms of active and glorious work. So will ours be. In Christ we will renew and surpass ourselves and our works continually and forever. Perpetuity is written on all things above. Eternity is the lifetime of Christ—Christ is the lifetime of eternity. Christ's saints are a part of himself and his mystical body. They will live while he lives.

Son of God, we fall at thy feet in adoration and unspeakable amazement at thy love to us poor, sinful children of men. Past all comprehension is indeed thy majesty and glory. Thy nature is to us a perpetual and ever-increasing revelation of a glory for which we can find no name, nor shape an adequate thought. All our most transcendent ideas of thee fall immeasurably short of what thou really art. Such knowledge is too high for us; we can not attain unto it. Forgive the meanness of our best attempts to speak of thee, to think of thee; and accept our grateful thanks that thy blessed Spirit has put some elevating conceptions of thee into our dark minds—some loving feelings towards thee into our cold hearts.

Blessed Savior of men, we joyfully accept thee as our Prophet, our Priest, our King. We swear allegiance to thee as our rightful Lord and Master. We enthrone thee within our souls as our only Sovereign. We devote to thy supreme service the full strength of all our powers. We love thee, we will love thee, as we love nothing in earth or skies.

O help us to speak to thee—to speak for

thee—without this painul straining of utterance. Enlarge our hearts, unloose our tongues, inflame our being, that, like the seraphim above, we may break forth into joy, and make the whole earth resound with thy praise! O that men would praise thee everywhere; that this earth might be filled with thy loving worshipers, that thy kingdom might come, and come now, in overpowering grandeur; that the nations might be born into thy holy dominion, even in a day; that the majestic overflow of thy blessings yet to be might appear among men, even now!

O come quickly, blessed Savior of the world, in thy latter-day power, to uproot the last vestiges of evil, to reap the richer harvests of thy victorious death and glorious resurrection!

May we, thy servants, be faithful to thee, and, through the infinite merits of thy cross, may we dwell with thee for evermore. Amen!

THE NEW YORK PUBLIC LIBRARY
REFERENCE DEPARTMENT

This book is under no circumstances to be taken from the Building

JAN 17 1918

form 410